

THE PSYCHOLOGY OF EUCHARISTIC WORSHIP

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INTRODUCTION

The subject of the Eucharist is of present and continual interest to the Christian worshipper. Evidences of its importance are shown, in part, by the reverence with which it has been regarded by Christians from the memorable hour in which it was instituted, the frequency and consistency of its observance throughout the Christian era, the enrichment in truth and meaning which has become associated with it as the result of varied utilisation and interpretation, the effectiveness of its use as a medium for the expression of the offering of man's gratitude to God for His goodness and mercy, and the sureness of its efficacy as a means of communion with God and of fellowship with man. The importance for the Christian worshipper of the study of such a comprehensive rite is evident. The particular study undertaken in this thesis is to apply the findings of modern psychology to the several steps in the Christian worship experience, and to the validity of the worship experience as attained in the observance of the Eucharist.

In the endeavour to prove as valid the worshipper's experience of reality, (here conceived as a graded system of values expressive of the purpose of God), the reasoning centres about the idea that reality can and must become known through the human personality. As personality approaches perfection, so will its scale of values approximate true gradation. Further, understanding of ultimates includes the whole of man's personality. No one aspect of man's being must be allowed dominance at the expense of any other if a wholesome experience of reality is desired and if balanced thinking concerning the experience is expected; otherwise,

the experience will be incomplete and thinking concerning it will be influenced without any consciousness of such influence on the part of the individual.

Personality, conceived as a balanced unit of the governing faculties of man's being, may be taken as a standard for the estimation of values. The highest value to which personality may ascribe Perfection is found only in God; this does not limit God to personality but affirms His personal nature. The personality which more nearly approximates the human standard of perfect personality is found in Christ. In Him all the subjective conditions necessary for attaining perfect personality are consummated; in Him the validity of objective reasoning is established. To Him is revealed the standard of values of God. Imperfect personality may bridge the gap between its imperfection and Perfection in so far as it incorporates these standards into developing personality. To the degree that man incorporates the mind of Christ into his personality, to that degree he approaches ultimate truth. In order to understand and to evaluate the meaning of reality the personality must be prepared through the avenue of religious experience. Experience, then, because it is verified by Christ, becomes most important for an apprehension of ultimate values; and the experience must be personal in order to be understandable. The only way the experience can be personal is through communion in love with God the Father. One definite way in which this experience may be gained is in the manner instituted by Christ - the communion of the Lord's Supper. It offers to man the experience of the Ultimate through communion with God. Through it man acquires knowledge of God and is enabled as well to enter into fellowship with Him.

The process by which the personality comes to discover truth in the Eucharist is twofold; the activity on the part of God in revealing truth and the activity on the part of man in developing personality so that it may ascertain truth. Communion in this sense means a relationship between God and man, the initiative coming from God. While it is only in experience such as this that truth can be apprehended it must not be supposed that subjectivism alone will suffice. Man cannot command communion by merely willing it; there must be objectivity as well. Christ, from a psychological standpoint, possessed a completely developed personality, and was thus qualified to know the mind and purpose of God. As Perfect Personality, Christ may be accepted as proof of the validity of the Christian experience. Further proof of the validity of the Christian experience is found in His followers who have experienced His presence in the Eucharist and who, as a result of communion, have incorporated His teachings into their own lives.

The standard for the testing of man's experience of reality in the Eucharist consists of the teachings of Christ. It is only by the application of these tests that man can escape subjectivity. When these standards are wholly incorporated into the life of the worshipper it makes for the integration of personality. On the other hand, an integrated personality is more adequately prepared for adaptation to the various aspects of reality; he apprehends that which is Ultimate. The individual can experience, then, in the Eucharist, all that psychology demands as necessary for a unified personality perfectly adapted to reality.

The development of the ideas presented in the preceding outline will begin with the psychological background

necessary for an experience of reality (Chapter I) followed by a description of the experience which psychology demands for the integration and adaptation of personality. (Chapter II). The New Testament observance of the rite will show, it is hoped, that the Eucharist not only fulfils the requirements of psychology but, in addition, is the special medium by which worshippers may experience reality in Christ. (Chapter III). Finally, the peculiar ways in which the broad divisions of His Western Church have expressed faith in reality and practised experience of reality will be related and estimated. (Chapters IV-VII).

CHAPTER I

THE PSYCHOLOGICAL BACKGROUND

Outline of the Chapter

THEORY OF REALITY

Idea of Abstract Absolute Insufficient
 Theistic Conception of God and Worship
 Personal Experience and Reality
 The Character of the Experience of Love
 Christ as Perfect Personality

THE RELIGIOUS EXPERIENCE AND WORSHIP

The Herd Instinct in Worship
 Worship as the Corporate Act of the Whole
 Community
 The Sentiment
 The Master Sentiment
 Subjectivism and Experience
 a. Danger of Subjectivism
 b. Necessity of Personal Relationship
 The Completeness of the Religious Experience
 Summary

C H A P T E R I

THE PSYCHOLOGICAL BACKGROUND

The place of the Eucharist in the life of the Church is one of the primary problems of present day Christianity. It is a problem for the theologian, for in the use, or non-use, of this Sacrament many of the issues of theology converge; it is a problem for the liturgical reformer who is interested in finding correct materials for the expression of Christian worship; it is a problem for the pastor who is seeking to find the best means of preserving the spiritual life of his people; it is a problem for the religious psychologist whose concern centres about the verity of the individual's experience of God.

THEORY OF REALITY

Idea of the Abstract Absolute Insufficient

In seeking a theory of reality which is acceptable to both philosophy and religion, it is necessary that there be no division between God and the universe. The reality of the world must be referable to God, or it cannot satisfy the demands of the whole self, i.e., the intellect, the will and the emotions.⁽¹⁾ On the other hand, God must be regarded as Creator of the universe. Thus God and the universe are accepted as in relation one with the other. In this sense God is not understood to be an abstract absolute which of itself cannot⁽²⁾ correctly be the object of worship.

(1) Pringle-Pattison - The Idea of God, p. 314.

(2) The idea of the absolute as an object of worship is here rejected; likewise the attempt to identify God with the absolute. The absolute is regarded as a system of unity containing God 'all finite personalities and the objective universe.' As such, God is related to whatever else is contained within the absolute.

The God of worship must satisfy the needs of personality, for it is only when personality is accepted as the avenue of approach to the apprehension of reality that the requirements of the whole man are supplied.⁽¹⁾ But an abstract absolute cannot supply these moral and spiritual elements. Likewise, a metaphysic which does not reconcile its teaching about God with His moral attributes is equally unsatisfactory. The answer is found in the idea that the absolute of worship is that which God and the universe comprise.⁽²⁾ This is more satisfactory than the idea of the abstract absolute, for this conception of the absolute explains God as what He must be - the Ultimate Reality. In worship the individual seeks to apprehend this reality through experience; sharing God's principle of spiritual evaluation as he ascends the graded scale of spiritual-mindedness. So regarded, experience becomes both fundamental and ultimate.

Theistic Conception of God and Worship

It is the theistic and not the monistic conception of God which is able to provide the demands of worship. Monism does not support the doctrine of a personal God and therefore prevents communion, so necessary to adequate worship. Christianity, however, with its doctrines of God as Creator and Father, sustains a belief in the reality of personality in God. Christianity, not monism, justifies a God Who is both personality and reality; both qualities being necessary.

(1) Personality is conceived, psychologically, to be a human organisation, integrated and unified.

(2) Ward - The Realm of Ends, pp. 241-242. See also Webb - Problems in the Relation of God and Man, p. 218.

If God does not partake of the nature of reality, He is not God; if He does not partake of the nature of personality, He is not the Christian God. 'The typically Christian experience is neither union nor absorption, but communion.'⁽¹⁾ Without response there is no communion. It is upon the level of personality that God responds in fellowship with man; a responsive God is a personal God. If personality is to yield the satisfaction of adequate worship, then the nature of reality must be no less than personal.

Personal Experience and Reality

Personal experience must not be reduced to one or more aspects of the whole if it is to yield satisfaction. Developing any aspect of man's being to the neglect of the others will prevent the whole experience being properly estimated and so render invalid the individual's decision with regard to the one aspect developed. Neither can the intellect, the will, nor any emotion developed singly be relied upon to give an adequate understanding of the whole experience; they must all be recognised as a part of the complete experience since each is necessary for perfect personality. For instance, if the intellect alone is made the judge of what is ultimate, it is clear that only what will satisfy the needs of the intellect will be the result. Reality, so judged, will represent only what a part of personality is able to perceive. When the several aspects of personality (intellect, emotion, volition) are used together however, the nature of reality is apprehended by the whole of man. If reality is

(1) Cf. Matthews - Studies in Christian Philosophy, p. 160.

knowable, it surely must be through the experience of what is ultimate in man. Personality, being greater than any of its aspects, is the ultimate in man. It is through the personality that man understands reality. Reality, after this manner, in its ultimate, is personal. The God of Christian worship, then, becomes responsive to personality. Communion is necessary for the Christian experience of worship and communion is impossible without response from reality.⁽¹⁾

The communion and fellowship necessary to man are also necessary to God. Yet none of these similarities limits the attributes of God, for He is ultimate and therefore more than man is able to know. In fact, it is only as man tests his personality by perfect personality that his imperfections become apparent.⁽²⁾ As he becomes more fully developed, man is able to apprehend the Perfect Personality of God the more.

The Character of the Experience of Love

In a life of love the human personality realises its inherent nature to the fullest. As the personality of God must be higher and more complete than that of human personality, it follows that love belongs also in the highest possible measure which man can conceive to the personality of God. In the doctrine of the Trinity is found the metaphysic

- (1) To establish the fact that a responsive God must be a personal God does not support the idea that such a God may be known perfectly by human personality. In attributing to God the nature of personality it by no means follows that God is not more than personal, but rather that the characteristics of personality, as man knows it, are continually present in God.
- (2) "Personality is---- an ultimate achievement... We are not fully persons, but we are,..... becoming persons; and, in the process of becoming, we may find indications of what full personality would be" - Matthews - Studies in Christian Philosophy, p. 175.

of love, eternal and ultimate love. God the Father eternally loves God the Son through God the Holy Spirit. Love, then, becomes an absolute fundamental in the experience of God. Being more of the nature of totality than knowledge, love therefore most nearly fulfils the demands of perfect personalit Knowledge is dependent upon love for thorough and sympathetic understanding. It is only through love that the impact of morality may be brought to bear upon problems and their implication for the individual. Through love the distracting impulses of the emotions are identified with a dominating and controlling ideal. It is in the teachings of Christian ethics that we find the one law capable of combining and controlling all the varied claims of moral life. In the doctrine of the Trinity love is proclaimed as the fullest expression of the nature of God. A complete and satisfactory experience is, from this reasoning, found in love.

It has been shown that the nature of ultimate reality is experience. Further, that experience is personal, as personality is the highest that man can conceive. It now follows that the most complete and satisfactory experience is that of love. For in love, the emotional, the volitional, and the intellectual responses are all identified with the object of the experience. Love, so regarded, is the most comprehensive and ultimate of man's personal experiences. Reality, whatever else it may be, is the highest experience that the personality may realise in love. It is not to be assumed that other qualities of man are disregarded in this conception. On the contrary, they are emphasised all the more because it is only through the personality as a whole that complete and satisfactory understanding of an object is experienced. Since it is in love that the whole personality is involved, it may be

maintained that through the experience of love the personality apprehends most adequately the nature of ultimate reality.⁽¹⁾

Christ as Perfect Personality

The experience of love, as described, requires for its completion a subject-object relationship. Thus God is both subject and object of ultimate experience or, theologically, He is both Immanent and Transcendent. As subject of ultimate experience He is transcendent and as object of less perfect experience He is immanent. But since the limit of man's experience is not the limit of God's experience, God remains as the object of experience. Indeed it is only as God is regarded as the object of experience that man is qualified to understand the meanings and the values of reality as they accord with the mind of God. The standard for judgment as to these values must be the highest that man can know. That standard is God manifested in the flesh - the Incarnated Christ. The subject-object relation is thus firmly and finally established.⁽²⁾ Through Christ, the sinless and perfected personality, God is revealed to man: Through his most perfectly developed personality, man learns the nature of God. Because of this relationship the necessity of continual interacting between God and man becomes evident. In no other way

(1) Ward - The Realm of Ends, p. 453, says: "The world is God's self-limitation: self-renunciation, might we venture to say? And so God is love. And what must that world be that is worthy of such love? The only worthy object of love is just love: it must then be a world that can love God. But love is free: in a ready-made world, then, it could have no place. Only as we learn to know God do we learn to love Him: hence the long and painful experience of evolution, with its dying to live - the converse process to incarnation - the putting off the earthly for the likeness of God. In such a realm of ends we trust that God is love indeed, and love creation's final law."

(2) Pringle-Pattison - The Idea of God, p. 157.

can man develop toward perfection. And yet, in order that he may know reality there must be some manifestation from God as to what is the supreme perfection to which man may attain. Christ is the answer to this gift of love from God.

Because of His sinless perfection Christ was able to have complete knowledge of God. On the other side, as the object of God's love He was possessed of a perfect character. Being God, His experience of ultimate reality was valid and absolute. It is through God the Son that man and his world make contact with ultimate reality. Christ's experience is valid because it is ultimate. In Him man is given the highest standard of perfection possible in the universe. In Christ man is able to experience a perfect and complete and satisfactory apprehension of God. Christ is Perfect Personality because He is the Highest to which man may attain. He is Perfect Personality because He is the everlasting and eternal object and revelation of God's love.⁽¹⁾

The necessity of the interaction between man and God under such conditions again becomes apparent. Christ lived in close fellowship and communion with God and fulfilled all the necessary conditions which psychology demands for a valid understanding of the personality of God. Christ, then, becomes an authority on the nature of God; He becomes our standard of spiritual values. Because of His experience He was able to evaluate all things according to the mind of God. Therefore man comes nearest to a correct understanding of the universe when he interprets it according to the teachings of Christ. Such knowledge is obtained through fellowship and communion.

(1) Temple - Christus Veritas, p. 192.

In worship, the subject with which this thesis is concerned, there is always the tertium quid - the phenomenon - that is, a sensible medium of the Presence of God. When rightly used it is conducive to communion between man and God. History has shown that one of the most satisfying phenomena is that of the sacrament of the Holy Communion. It is an adequate medium for communion and fellowship between God and man. In its institution Jesus incorporated into its action and teaching the primary principle of Christianity, namely, the self-abnegation and sacrifice of love.⁽¹⁾

THE RELIGIOUS EXPERIENCE AND WORSHIP

The Herd Instinct in Worship

The form of religious experience which is most valid is that of worship. In order that the individual's experience of reality may meet the test of validity, corporate worship is necessary. The importance of worship as a sublimation for the herd instinct must not be overlooked by the Church, otherwise there will be a tendency for it to become too individualistic. As a result of individualism, there come provincial and formalistic types of Christianity which emphasize the important aspect of individual salvation to the virtual exclusion of the equally important aspect growing out of the social or gregarious nature of mankind and its religious implications. This exaltation of the individual ego results in the degradation of corporate worship into a meeting of several distinct units each giving little regard to the Church's

(1) See p. 64 passim, for further discussion.

oblation which is its 'reasonable service.' An evidence of this perversion is shown in the extreme forms of evangelistic revival. There is no doubt as to the efficacy of the incorporation of the herd instinct into such a situation, for there is tremendous power to be gained by the individual in the knowledge that all those around are sharing the same emotion even though that which is experienced may be a reversion to a primitive type of excitement. But the unrestrained expression of the emotions produces a certain intoxicative effect with little permanent result, save perhaps a desire on the part of the participant to indulge again in the experience.

Worship as the Corporate Act of the Whole Community

Neither revivalism nor individualism in worship provides adequate incorporation of the herd instinct. Worship should be the corporate act of the whole community of believers if it is to be representative of the Kingdom on earth. It must be a fellowship of redeemed humanity. The number in a group of worshippers may be small but if it is directed by the consciousness of the presence of Christ acting as the great High Priest, there is established the communion of saints. Regarded as an act of the Church of Christ, worship becomes the religious response of the herd with its accompanying uniting influence upon the emotions. As emotion is closely related to instinct and both emotion and instinct are subsequently grouped into what is known as sentiment, it follows that man's whole emotional and mental life may be affected by worship.

The Sentiment

Mr. Shand has most successfully described the

sentiments.⁽¹⁾ Man's instincts are built up into emotions and dispositions by direction upon objects beyond themselves.⁽²⁾ Any instinct may pass into a sentiment from ideational consciousness if charged with sufficient emotion.⁽³⁾ If, for

- (1) Shand - Foundation of Character and Stout - Groundwork of Psychology.
- (2) Professor McDougall has given support to Mr. Shand's analysis, especially in regard to the subject involved. He says: 'Our emotional dispositions tend to become organised into systems about the various objects and classes of objects that excite them.' McDougall - Social Psychology, p. 122.

The sentiment is not innate but comes from some experience involving the ideational, as distinct from the perceptual level, which fact places it definitely upon a higher level. Dr. Morton Prince in his 'The Unconscious,' p. 452, describes it as 'an idea linked to an instinct.'

- (3) a. What is the relation of sentiment to instinct? An instinct may be regarded as a tendency to perceive objects of a certain class and to experience certain emotions, or at least an impulse to action, in the presence of these particular objects. (From Drever - Instinct in Man, p. 211, and McDougall - Social Psychology, p. 29). Now the main distinction between instinct and sentiment is that the one is innate and the other the result of experience. And yet that is not the full answer, for the most important differences seem to be that the instinct tendency or disposition is perceptual, while the sentiment disposition is ideational. The sentiment, then, may become active and the emotional tendency be invoked independent of the perceptual situation which, in the case of the instinct, is required to evoke the same emotional tendency.
- b. It is of special interest to a study of worship to note that the sentiment may control the activity of the instincts. It has been pointed out that when an emotion has been stimulated by a particular situation, other primary emotions may be stimulated by the same situation. The emotions evoked show a tendency to fusion save in instances where the impulses are antagonistic, in such cases only one impulse at any particular moment may be paramount. Objects, if presented with different perceptual situations, will evoke different instincts with their different emotional associations. The sentiment continues to produce stability by the inhibition of the instincts and emotions which would ordinarily be aroused. Such repression is evidence of the way in which the sentiments may tend to control opinions and beliefs.
- c. The sentiment is also important in our study of the worship experience in its relation to an (continued)

instance, a certain emotion is so strongly associated with an object that the emotion is experienced to a greater or less degree when the idea of the object rises into consciousness, this consciousness takes the form of a sentiment. When an emotion is excited by an object, then, the consciousness of that object will tend to call forth the emotions associated with the object. In this manner a simple sentiment may be formed as an 'emotional disposition' in ideational consciousness. The idea thus emotionally tinged is carried into whatever ideational complexes it enters, and further, the fact that this idea carries with it an emotion causes the other emotions to be aroused so that an emotional complex is formed about the idea. (1

(continued) acquired interest. The activity of a sentiment always involves some emotional excitement and the activity of an 'Interest Disposition' involves 'Interest Experience.' (Drever - Op. Cit., p. 212 and Stout, Op. Cit., p. 221). The 'interest dispositions' which are acquired are built upon instincts. This 'Interest disposition,' which works upon a higher level than the instinct, may be active without emotional disturbance; on the other hand, it may involve an emotional disturbance, even as the instinct, and have a sentiment play an analagous part on the ideational level to that which the instincts play on the perceptual level. They are, of course, of a higher order; for evidences working on a perceptual imitative level are found far down the animal scale. Normally this type of experiential activity is without emotion, but if thwarted the energy necessary to overcome the obstacle is drawn from the appropriate sentiment and the amount of resistance overcome depends upon the organised force which the sentiment represents. This is not a repetition of the instinct phenomena but is understood to work on a higher plane. Organised force instead of individual force is used and will consequently have a checking effect upon the emotions which will rarely reach such intensity as to result in paralysis of expression. Ideas belong not only to a knowledge system but to a sentiment system. From this reasoning belief becomes more important than knowledge, for it has reactions to feelings and action which are regarded by some psychologists as the essential elements of the conscious life.

(1) Drever - op. cit., p. 209.

The Master Sentiment

There is a higher organisation of the sentiments into an harmonious system known as a 'dispositional whole,' composed of 'interest dispositions' and sentiments.⁽¹⁾ This 'dispositional whole' has a relative order of dominance with a 'master' sentiment capable of supplying a dominant motive to which all other ends are subordinated. This dominance is influenced by the original strength of the sentiments involved, the impression which its operation has made in the past and to the organisation of the system as a whole. Habit, then, becomes important in the efficacy of this master sentiment.

Characters dominated by master sentiments may be thought of as (1) those whose actions are determined by sentiments rather than reasoned principles, and (2) those who delight to revel in emotional excitements. A study of the first of these meanings of sentiments leads to a consideration of the distinction between sentiment and ideal. The abstract, or general, love of justice, for instance, is accompanied by certain emotional tendencies characteristic of this special kind of 'love' sentiment. The specific idea of justice, however, involves some thinking on the meaning of justice, namely, an abiding principle. While the ideal is usually based upon the sentiment, it is more than a sentiment and is regarded as moving on a higher plane. Now action which is determined by sentiment alone always shows inconsistencies for it is emotionally controlled, and the idea around which consciousness moves has not been rationalised by reflections upon what

(1) See McDougall - Social Psychology, pp. 259-264 and McDougall - Outline of Abnormal Psychology, p. 525, also Drever, op. cit., p. 214.

the idea involves. Action, however, determined by an ideal is consistent and harmonious. ⁽¹⁾ The ideal, then, 'represents a higher level of psychical integration than a sentiment,

- (1) In order to understand the way in which this master sentiment may become moral and religious in its bearing, it is necessary to inquire into the relation of the self-regarding sentiment in its influence upon the formation of character and control of behaviour. The two self sentiments attach themselves early in life to an 'idea of the self,' forming a sentiment. (Drever, op. cit., p. 217.) In one sense this idea of the self is social, being a sort of system of relations between the self and other selves. Because the 'self' tendencies involve a social reference naturally the development of this side of the self will be influenced if not controlled by the social reference. The idea of the self may be extended to include those things with which the self is identified, the family, home, school, church and country. The degree with which these objects become incorporated into the judgments, emotions and sentiments of the self will depend upon the relation of the self with other selves. Further, the self organises all 'sentiments of value,' socially conditioned of course, but not to the same extent dependent upon this social reference, into integral parts of the self. Such statements as the above in which the self-sufficiency of mankind is stressed are, in all essentials, the ideal of the ancient Stoic. This sets out clearly the difference between Christianity and Stoicism, its strongest rival in the field of ethics. The idea that sin and self-regard are principally the same thing interprets the completely unselfish love and sacrifice of Jesus as over against the Stoic doctrine of self-sufficiency and self-control which interprets the view of the Platonic Socrates. The opposition between the two viewpoints is as evident today as in the time of St. Paul who sought, at first, to meet the Greeks on their own grounds of arguments. (I Corinthians 11-14) The persuasiveness of the view that self-realisation is the end of life is no less attractive today than then.

This ideal of self-sufficiency is developed not in isolation, or even through the method of impulse and appetite, but through the influence of rewards and punishments administered by the social environment. (McDougall - Social Psychology, p. 181.) When man reaches the state in his development in which by rational control he can anticipate the social implications of an act and thereby escape, 'not indeed from the obligations of the membership of the herd, but from the immediate pressure of the herd, as it is exercised in the normal man,' he may be said to be conscious of a moral ideal. (McDougall - op. cit., p. 181.) Thus is formed a character 'in which conduct on its highest plane is regulated by an ideal of conduct which enables a man to act in the way (continued)

just as the sentiment represents a higher level than the instinct.'⁽¹⁾ This fact is of great importance in a study of the psychology of worship.⁽²⁾

(continued) that seems to him right regardless of the praise or blame of his immediate social surroundings.'
(McDougall - op. cit., p. 181.)

In this process of identification and projection, Mr. McDougall does not deny the existence of the 'truly altruistic sentiment of love' either in the family or in any other social group. (Op. cit., p. 208) The term 'quasi altruism' is given to the process of the projection and identification of the 'self-regarding' sentiment in regard to family, school, town and nation. (Ibid., p. 206) Much that is ordinarily considered as love is a distortion of the self-regarding sentiment. Even self-sacrifice of the most heroic type is often dependent upon self-respect. That Mr. McDougall regards religion as influencing character through mechanisms essentially social in character is shown in the following passage: 'I leave out of account here religious conceptions, which for many, perhaps most, persons play this all-important part in developing the self-regarding sentiment; not because they are not of great social importance, but because the principles involved are essentially similar to those dealt with in this passage.' (Op. cit., p. 196, note.)

Further evidence that true altruism, the real sentiment of love, plays an important part in the individual's attaining moral responsibility is also given by Freud who does not think that McDougall's theory takes account of the personal character of the process. (Group Psychology and the Analysis of the Ego, p. 26.) He finds the superman at the beginning of history and thinks that it was only through love that civilisation was able to begin its onward march. (Op. cit., p. 93.)

(1) Drever - Op. cit., p. 215.

(2) Tansley - The New Psychology, p. 111, refers to the conflict between the 'lower' and the 'higher' sides of our nature. Freud - Introductory Lectures on Psycho-Analysis, p. 299, calls these impulses 'pleasure-principle' and 'reality-principle.' The 'reality-principle,' which is on the level of a disposition, must not be confused with the 'experience of reality' (mentioned in this thesis) which is an experiential activity.

Why may the solution not be found, then, in the existence of a sentiment which will encompass those sentiments which we have been discussing? The God-sentiment is the ground of all being. It controls and encompasses all sentiments into a unity as the sentiments unite the emotions. For highest development man must look beyond himself to Ultimate Reality. Self love, or even love of others may become hindrances to the full development of the person. The importance of the social factor in religion is not to be minimised, for it is quite possible that only through a recognition of this factor will some people reach God. And yet, to make the 'lesser loves' the goal is to sin. Man must follow the admonition of the Scripture to love God with all his heart and soul and mind.⁽¹⁾

In this turning from self to other is found the highest form which sentiments can take, and in its attainment personal life becomes a reality because of contact with Reality. The psychology of the individual begins to be merged into the psychology of the crowd. It is this emphasis of psychology upon man's seeking beyond himself which shows the importance of worship as a means of communion between man and God.

- (1) It is very important for a study of the relation of psychology to worship to recognise that the very basis of the unity and correlation of the object which plays this important role in human life is, in the last analysis, personal.

Now, the sentiments are subdivided into 'concrete particular, concrete general, and abstract.' (Thouless - Social Psychology, p. 106, and McDougall - Social Psychology, p. 162.) The divisions are illustrated by the love of a man, the love of men in general, and the love of justice to men. An inquiry into the higher and more abstract, more disinterested sentiments, leads to the discovery that they are attached to some simple personal relationship. They are always connected with love and hate either of which must relate to some specific object. Now that object must be capable of response or the sentiment will die away from lack of stimulus or else develop into a more complex organisation. (McDougall - Op. cit., p. 154.) Thus, the object must be in the last analysis, personal. It is love seeking the object it loves.

Subjectivism and Experience

a. Dangers of Subjectivism

Arguments arising from experience must be carefully guarded against the charge of subjectivism. The general attitude has been to discount arguments from experience even though the same arguments be recognised as competent in the external world. Psychologists have been ready to suggest that the origin of the experience is found in the subjective rather than in objective reality.⁽¹⁾ This objection has not been misplaced for it is quite possible that judgments which relate to the external may be altered by the mind. There are undoubtedly certain conditions of the mind in which an accurate and unbiased judgment is difficult to attain. This is especially true when reality is the subject under discussion. It is of great importance that religious judgments be given under conditions which warrant unprejudiced results.⁽²⁾

(1) See Leuba - A Psychological Study of Religion

(2) The mystics claim to reach truth by a direct experience of what is true, even though they are often not able accurately to describe the experience. (See Stolz - The Psychology of Religious Living, Ch. VI, for an interesting discussion of 'action' versus 'reaction' mysticism.)

The verdict of the psychologists upon such phenomena seem to vary somewhat in accordance with the particular psychologist. To Mr. Leuba, the experience is man's mistaken endeavour to explain certain states of mental activity which may be produced more surely and better by modern science. (Leuba - The Psychology of Religious Mysticism, p. 330f) Mr. Pratt, on the other hand, feels that there is something indicative of a 'Beyond' in the mystical experience. (Religious Psychology, p. 412.)

Whilst the attempted explanation of the mystics of their religious experience is oftentimes confusing, yet in the very fact of experience there is consciousness of personality, 'a witness to that creative reality upon which all personality depends for its life and growth.'
(Grensted - Psychology and God, p. 213.)

b. Necessity of Personal Relationship

All are aware of personal relationships in ordinary life and yet how difficult to find words to describe such experiences. A mystical experience is not necessary to prove to an individual deep, genuine love for another. The knowing of the love and the describing of the love are different matters altogether, and the inability adequately to describe the one does not in any way diminish the sureness of the other. Professor James refers to a "sense of reality," a "feeling of objective presence," a perception of "what we may call 'Something There.'"⁽¹⁾ He suggests further, that the normal work of the senses may begin by the arousal of this reality feeling and that anything else which might arouse it would likewise have the appearance of reality. The importance of this principle lies in the fact that many abnormal experiences of life may be connected in such a way with normal experiences in life. Professor Grensted points out in this connection that there is evidence for the position in that the experiences are due partly to a misinterpretation of obscure sensations and partly to "emotional associations aroused by causes of which the subject is unaware."⁽²⁾

R. Otto has made an attempt to show that certain aspects of the experience represent a non-rational element in man and constitute, thus, the primitive basis of religion. For want of a better term, he calls this feeling 'creature

(1) James - Varieties of Religious Experience, p. 58.

(2) Grensted - Psychology and God, p. 215.

feeling.'⁽¹⁾ "It is the emotion of a creature, abased and overwhelmed by its own nothingness in contrast to that which is supreme above all creatures."⁽²⁾ While acknowledging his debt to Schleiermacher for isolating this "feeling of dependence"⁽³⁾ element in the human experience, Otto adds content and importance to the experience by showing that the 'feeling' is not primarily concerned with the self. "The creature feeling" is itself a first subjective concomitant and effect of another feeling element..... which in itself is indubitable yet has immediate and primary reference to an object outside to the self."⁽⁴⁾ This object Otto calls the 'numinous' and it is necessary for a 'sense of dependence' to arise in the mind.⁽⁵⁾

(1) Otto - The Idea of the Holy, p. 9.

(2) Ibid., p. 10.

(3) Ibid., p. 10.

(4) Ibid., p. 12.

(5) It is difficult to describe the 'numinous.' This 'mysterium tremendum,' as Otto calls it, is such that it can only be suggested by means of the special way in which it is reflected in the mind in terms of feeling. (Otto - The Idea of the Holy, p. 12.) Such feeling is closely related to the emotions which we regard as normal in life and may be divided into two parts.

The element of tremendum has the characteristics of awe, a feeling of overpoweringness and a sense of energy and urgency. It conveys the sense of holiness which the terror of the Lord inspires. (Exodus 23-27) The awe of it is like the 'daemonic dread' of the Greeks which in higher religions becomes a hushed stillness in the presence of that Something which reacts in the emotions in self-consciousness and self-abasement. A special sense of the 'Beyond' is present also, being expressed in the element of overpoweringness. This emotional response is similar in outward manifestations to that occasioned by fear and yet it is different in the character of the object which calls it forth. There is another element present in mysticism which may be likened to 'a consuming fire.'

The 'mysterium' may be described by using the phrase 'Wholly Other.' This aspect of the experience is more (continued)

The greatest value of Professor Otto's thesis is that the conception of the numinous involves a personal relationship. Professor McDougall also shows that man experiences the emotions of reverence and admiration in the presence of the grand and strikingly beautiful.⁽¹⁾ The emotions described by both men involve negative self-feeling. Because negative self-feeling is an attitude referring to persons, the inference is that some personal power is the cause of the impressions, or at least a very necessary part of the experiences. The element of personal relationship is thus stressed as being universal in the experiences of man.

These experiences are closely related to mysticism and yet they encompass far more than is possible within the limits of mysticism.⁽²⁾ While such experiences are noticeable in a primitive state in the savage, they are by no means absent in the civilised man who may alter the direction of the emotional charge but cannot change its power. Not only does the history of ancient man attest to this presence but the

(continued) complete when it is combined with the element fascination. (Idea of Holy, p. 31) The fear which overwhelms the creature and causes him to stand trembling before it, has at the same time a something which causes him to turn toward it and long to make it his own. This mystery intrances him, captivates him and 'transports him with a strange ravishment, rising often to the pitch of dizzy intoxication.'

(1) McDougall - Social Psychology, p. 130, also Leuba - Psychology of Religious Mysticism, p. 291, and Grensted - Psychology and God, p. 220.

(2) The attempt to divide the experience into characteristic emotions has its problems. For instance, one might point out the ease with which such emotions can be aroused by the aid of artificial stimuli. Again, the reasonableness of religion must not stand upon the interpretation of certain types of experiences, especially those identified with a sense of the presence. That a sense of 'Otherness' must be recognised in man's life and activity is imperative, the alternative being that God has no part in the world of His creation.

history of liturgies also gives evidence of this mystery of reality which has always made itself known to men. The unorganised daemonic fear of the savage has evolved into the holy peace of the soul which finds in worship the Real Presence of God.

The Completeness of the Religious Experience

When the emotional and volitional aspects of personality are as highly trained as the intellectual there seems to be no valid reason why the demands of a unified and developed personality may not be met as surely as when the demand comes purely from the intellectual aspect of personality. Overemphasis upon one aspect leads the individual into a cul-de-sac from which there is no outlet for the expression of the personality as a whole. The result of such an overemphasis is the complex with its inevitable disintegration of personality.⁽¹⁾ Understanding, as apart from knowledge, requires the will and volition in seeking an answer to meaning and purpose. To assume that it is outside the province of an integrated personality to seek for meaning and purpose is to be drawn into the belief that the intellect alone is sufficient for the apprehension of objectivity. It is the personality as a whole which is necessary for an understanding of reality, and those who depend upon the intellect alone come under the suspicion that their findings may be the projections of unadjusted intellects upon reality.

Personal considerations are necessary for an understanding of reality whether the problem is approached from

(1) See Thornton - The Incarnate Lord, p. 60, and Note 1, Page 37, in this thesis.

psycho-analysis or from the sanctions of the group. When objects beyond us assume a real meaning, awareness comes through the personal factors. In this awareness is involved an element of creation. Thus in this combination of personal and creative is found a level of reality higher than the purely material. Here the material finds its explanation and man approaches a perfectly adjusted personality with understanding of the meaning and purpose and ends of life.

The religious experience unites and gives full expression to the personal and creative. The emotional and volitional are combined in recognition of an object which is real and capable of being loved. That Object is God. It is this God which man approaches in worship. The several steps by which man approaches God will be analysed in the next chapter.

SUMMARY

There must be some medium of approach if man would adequately worship God. That avenue of approach, by which the requirements of the whole man are supplied, is personality. Man cannot worship an abstract absolute for such does not supply the moral and spiritual elements necessary to wholesome personality. The God, however, that man can worship, is contained, as is the universe, within the absolute. God, so conceived, becomes what he must be - Ultimate Reality. Man apprehends ultimate reality through personal experience; as he progresses towards a unified personality, he is increasingly qualified to pass judgment upon the graded system of values expressive of the purpose of God.

The God of the Christian partakes both of reality and of personality, for the great Christian experience is that of communion. To be valid, the experience must include the several aspects of man's nature, for personality (being greater than any of its parts) is ultimate in man. The experience must also be conducive to the development of perfect personality.

From the doctrine of the Trinity we deduce that the most complete and satisfying experience is that of love. Reality becomes (whatever else it may be) the highest experience that man may realise in love. As love requires for its completion a subject-object relationship, God becomes, theologically, both Immanent and Transcendent.

Man understands the meanings and values of reality as they accord with the mind of God. His standard of judgment is God manifest in the flesh - the Incarnate Christ. Because of His sinless perfection Christ could know the nature of

God. Christ is Perfect Personality because He is the everlasting and eternal revelation of God's love.

Christ fulfilled the conditions which psychology demands for a valid understanding of the personality of God. Man, then, comes nearest a correct understanding of the universe when he interprets it according to the teachings of Christ. This knowledge is attained through fellowship and communion.

The sensible medium of the Presence of God, so conducive to communion, is the sacrament of Holy Communion; for Jesus incorporated into its action and teaching the self-abnegation and sacrifice of love.

Worship is personal; therefore, in order that the experience be complete, it must be corporate. As such it should be the religious act of the whole community. Consequently it may serve, through sublimation of the herd instinct, as a means of refinement. This is best accomplished when the instinctive drives of the individual are organised into an harmonious system known as a 'master sentiment.' Man becomes conscious of a moral ideal when the Object of his worship is regarded as Personal.

While all arguments arising from experience must be guarded against the charge of subjectivism, the necessity of personal relationship must be recognised. The sense of 'objective reality,' or 'something there' may be aroused through what Otto calls the 'Numinous,' but the religious experience is complete only when the emotional, volitional and intellectual aspects of personality are developed and unified. Personality as a whole is necessary for an adequate understanding of reality.

CHAPTER II

THE WORSHIP EXPERIENCE

Outline of the Chapter

THE WORSHIP ELEMENT OF REVERENCE

- a. Worship and Sublimation

THE WORSHIP ELEMENT OF HUMILITY

- a. Conception of God and Humility

THE WORSHIP ELEMENT OF DEPENDENCE

- a. Different Aspects of the Element of Dependence
- b. Cooperation with God Essential for man

THE WORSHIP ELEMENT OF GRATITUDE

- a. The Inter-relation of the Worship Element of Reverence, Humility, Dependence and Gratitude

THE WORSHIP ELEMENT OF LOVE

- a. Two Aspects of the Worship Element of Love.
- b. Worship and Individual Adjustments to the World
- c. Reality and Worship.

THE WORSHIP ELEMENT OF DEDICATION

- a. Renunciation

- b. Consecration
- c. Two-fold Aspect of the element of
Dedication
- d. Dedication is Morally Conditioned

THE WORSHIP ELEMENT OF PEACE

THE CYCLE OF THE WORSHIP EXPERIENCE
PSYCHOLOGICAL OUTLINE OF THE ELEMENTS
OF THE WORSHIP EXPERIENCE

C H A P T E R I I

THE WORSHIP EXPERIENCE

THE WORSHIP ELEMENT OF REVERENCE

The element most prominently connected with worship is that of REVERENCE. It permeates the whole of the worship experience. It is complex, being a combination of the emotions of fear and wonder which are evoked by the greatness and mystery of some object. When the experience of these emotions is directed upon a suitable object, the emotions are blended into what is called a 'feeling disposition.' There is a conflict of impulses as a result of this experience: that which would draw the subject into the presence of the object, and on the other hand, there is the impulse of fear which would keep the subject at a distance and from unnecessary familiarity. Now as awe is also evoked by the greatness and mystery of the object there must be some distinguishing factor to govern the activity of the impulses. This is because awe incorporates no tender emotion into its organisation. Such an emotion in the presence of its object is liable to change to simple fear. Reverence, however, is the result of the same combination of emotions in connection with goodness. Now goodness is apt to inspire pity when we think of the common fate that attends it. It seems a distinct diminution to the power of the object, exposing it to attacks which it otherwise would know well how to guard against. The love of others makes goodness lay aside its power to subdue and despise them, and betrays it into their unscrupulous

hands.(1) Thus it is that reverence, realising the love and goodness in the object, feels some sorrow in contemplating it and is led to a great devotion. It is this impulse of sorrow to establish the well being of its object which accounts for the devotion of reverence and also accounts for repentance and the seeking after a more perfect life.

a. Worship and Sublimation

Fear, both instinctive and emotional, is basal in the element of reverence. Because of this fundamental background, and because among gregarious animals it is highly contagious, fear continues as an important factor in the activities of both the herd and the individual; the close relation to this instinct being evinced by the phenomena of panics. As fear is a basal constituent of reverence, it follows that the herd instinct is affected by reverence. This directing of emotional and instinctive energy is called sublimation.(2) The sublimation of fear is very important for worship, and for society, as fear is very difficult to sublimate. One of the few ways that fear may be sublimated is through reverence.

(1) Shand in Stout's - Groundwork of Psychology, p. 212.

(2) Mr. Hadfield - Psychology and Morals, p. 152, defines sublimation as: 'the process by which instinctive emotions are diverted from their original ends and redirected to a purpose satisfying to the individual and of value to the community.'

The mind must be free from complexes, however, if sublimation is expected. Mr. Tansley - The New Psychology, p. 9, says in this connection: 'The objection to identifying MacDougall's conception of the sentiment... with the complex of the normal mind is primarily that the term sentiment..., relates to feeling, i.e., to an affective phenomenon while the term complex applies primarily to a united group of cognitive elements which are, it is true, always and necessarily bound together by a common effect, but are by no means identifiable with that (continued)

Further confirmation of the value of worship for sublimating the instinct of fear is shown in what has been called the 'law of transference,' where objects which were originally indifferent come to stimulate emotions.⁽¹⁾ Under certain more or less defined conditions, the instinctive impulse may come to be evoked and stimulated by objects or situations which were originally different. Cases of such 'association of ideas' may be seen in the transference from the end desired to the means for attaining that which is desired. Transference may also be attained because of a similarity of objects.⁽²⁾

While these dispositions are not directly connected, nevertheless, when built into a system, they are capable of

(continued) effect.' In the last analysis, then, the term sentiment denotes a condition conducive to integration as opposed to the complex which denotes a condition of disintegration. A repressed emotion cannot be sublimated into new channels.

(1) Stout - Groundwork of Psychology, Ch. XVII, and cf. Ribot - Psychology of the Emotions, Part I, Ch. XII, and Drever - Instincts in Man, p. 37.

(2) McDougall - Social Psychology, pp. 126 and 203, Freud - Introductory Lectures on Psycho-Analysis, p. 367, and Stout - Foundations of Psychology, p. 214. Further, in explaining this important subject, Mr. Shand names four emotions which are most prominent in love and hate; fear and anger, joy and sorrow are fundamental constituents of love and hate. And yet no single emotion can sum up lover nor can it be contained in any single impulse of consciousness, for love is an emotional system. Of this system tender emotion is not necessarily a part. For instance, it is absent from the love of power or even from the love of knowledge. And yet it appears so often in our emotions that it is a common mistake to regard love as a tender emotion. Thus the term is applied to both the emotion and the sentiment. In a similar way the word hate is misused. The reason that love is so often associated with tenderness is because love completely enfolds the object whereas emotion may be confined to some phase of the whole.

being excited by many objects, other than those natively associated with them, through the effectual working of such laws as habit, association and transference. Now the nature of the object affects the nature of the emotions and the direction of the outlet, where it is unified by being incorporated into a system or sentiment. This opportunity for directing, and even for changing, the character of the emotions is most important for our problem. 'The form which the problem assumes for us is this, how such emotions as fear and anger - commonly regarded as egoistic, or at least as bearing sorrow - how can these manifest at times disinterestedness apparently foreign to their nature. The solution of this problem is through the cause that excites it, and the particular object or end to which it is directed, that an instinct, an emotion, a sentiment becomes interested or disinterested.' (1)

It seems clear from the above discussion that dependence upon God is a necessary adjunct to sublimation. Methods alone will not prove to be adequately attractive, for the worshipper must have a vital religious experience if sublimation be effective. Otherwise there will not be enough vitality to sustain the demands which the sublimating of the instincts makes upon personality. Only in religion may such a revitalizing energy be experienced. The fundamental sources from whence the very energy of life flows must not only be regenerated but purified and regulated or over-sublimation with its accompanying nervous disorders will result. It is rarely the increased demands of new incentives which overtax

(1) Shand - Foundations of Character, p. 45.

the individual, but rather the lack of sufficient vitality to meet the new demands because of an inadequate religious experience. Worship must be sufficiently vital to supply enough motive force for the new emotional outlets opened by sublimation.

The action which sublimation necessitates may find expression in many directions; many different outlets being required to meet the needs of men of varying degrees of temperament and disposition. This provides opportunity for a wide expanse in the choice of service, but it is a mistake to expect too much uniformity of socialised activity. The importance of sublimation in worship is in the completeness with which the instincts and emotions are socialised to meet human need. Religion needs to bring to the service of humanity the emotional dynamic now expended in other channels. The herd instinct is directed by groups to obtain splendid results of service and loyalty to some church or to the nation. Christian worship links up this service with humanity. Social service is, of course, valuable wherever found, yet some stabilising force, some great objective, is needed to direct this tremendous energy to the well being of mankind. Worship strengthens and purifies this surging emotional power and directs it along paths of service for Christ. Worship, however, let it be clearly understood, must not be engaged in merely for the social benefits to be derived therefrom, it must be cultivated objectively for its own sake, or that which is sought becomes valueless. When the object of worship is God, other desires are extraneous; the desire to worship Him only is paramount. It is not worship of the ideal but of the Christ Who died for that ideal which makes worship efficacious for man and mankind.

Worship has a definite value as a sublimation for fear and thus lends a refining influence to the emotions and instincts of man. The objects to which the emotional systems are directed are disinterested and social, and embrace that which is concerned with the 'redemption and eternal welfare of the race.'⁽¹⁾ The rightly ordered worship element of reverence will give this direction to the emotion of fear. The herd instinct, further, need not be dissociated from its relation to the emotion of fear. When the conception of the herd is understood to include the whole of the race, the association with reverence may be accompanied by much influence for good. Fear, instead of becoming predominant, may under such circumstances be superseded by love.

THE WORSHIP ELEMENT OF HUMILITY

The awareness of the Presence of God which accompanies the worship element of Christian Reverence is swiftly followed by a weakening of the self-regard attitude. The presence of the Holy reveals to the worshipper his own unholiness. Accomplishments of humanity are negligible in such Presence. When man is presented with a vision of God, his immediate reaction is one of belittlement. HUMILITY comes with a sudden view of the self perceived in the light of reality.⁽²⁾ This consciousness of self which gives rise to a feeling of humility in an individual's life presents a problem for those psychologists who maintain that religion is a

(1) Valentine - Modern Psychology, p. 114.

(2) See Underhill - The Mystic Way, p. 346.

projection of the unconscious and yet teach that a sense of unworthiness is almost impossible to impart by suggestion. Modern psychology teaches that man resists doing anything which militates against his pride. The universal appearance of this element in the worship experience leads to the conclusion that, since it cannot be produced by suggestion, it comes as the effect upon the individual of being in the presence of something awe-inspiring. This may be taken as a confirmation of the contention that in worship man experiences Reality.

The impulse of admiration is, as shown,⁽¹⁾ to approach the object which excites the admiration whatever the nature of the object. This impulse is somewhat counteracted by the impulse to run away, the impulse of fear. Thus the two impulses tend to be neutralised. But the two impulses are not always equal. "Awe is of many shades ranging from that in which admiration is but slightly tinged with fear to that in which fear is but slightly tinged with admiration."⁽²⁾ When the object which is the source of admiration is conceived as Goodness and yet possessed of those elements which call forth fear, the subject bows in humility.⁽³⁾ When fear predominates, man's thoughts are concerned only in saving himself from the object held in awe. When Goodness is predominant, man's thoughts are instantly turned inward in the comparison of himself and the Object. Such action results in a great emphasis upon negative self-feeling. It is the landmark in the worship experience.

(1) See page 33.

(2) McDougall - Social Psychology, p. 131.

(3) The Psalmist expressed it as: "I said, I will confess my transgressions unto Jehovah...." Psalm 32:5.

a. Conception of God and Humility

The form which the reaction in man assumes is determined by his conception of God. It may result in the immediate attempt of the self to attain to its highest perception of conduct or creation. The sense of humility may be barely discernable, perhaps only as discouragement, but it is present without a doubt. It may take the form of hate either from the conception that God is arbitrary or from the sudden realisation of sins which are repressed rather than sublimated. The low point in worship may, or may not, be of long duration but of its implications for himself the worshipper must be intensely conscious. Lack of this consciousness of imperfections not only indicates a failure to realise God's presence but also prevents the release of energy which accompanies the knowledge of God as loving and righteous. The experience of humility with its acknowledgement of the imperfections of the self is necessary if the worshipper is to receive the impetus required for the realisation of an integrated personality. A vicarious experience will not suffice; it must be intense and subjective. Unity of self accompanies a proper response to that which is outside of the self and further unity of self precedes integration of personality.

THE WORSHIP ELEMENT OF DEPENDENCE

The sense of depression which is characteristic of humility gives way to a feeling of security in the worship element of DEPENDENCE.⁽¹⁾ It is an attachment to something

(1) "... and Thou forgavest the iniquity of my sin." Psalm 32:5.

outside of the self and upon which, ordinarily, the self lays its burdens. That something in religion is the divine generosity and love of God. Negative self-feeling, so strongly evident in humility, is still present though not to the same degree. Instead of turning inward entirely, the thoughts of the worshipper are seeking that which is beyond himself. Like the recurrent flashes of a distant lighthouse there comes to his consciousness, dimly at first, with increasing clearness, the realisation that unsolvable problems may become understandable with the help of God. The instinct of self-abasement with its emotion of negative self-feeling, always found when man is in the presence of a higher power, is accompanied by the sense of security, a result of the power being conceived objectively and as being benevolent.⁽¹⁾

a. Different Aspects of the Element of Dependence

It is seen, then, that there are at least two aspects to this element of dependence. There is the relation between God and man that may be expressed as the relation between master and slave. St. Paul must have experienced this sense of dependence when he wrote, "Paul, a slave of Jesus Christ." The type of dependence however which seems best to describe the Christian relationship between God and man is that of friendship. Jesus expressed this relationship by saying to His Disciples, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth, but I have called you friends." This attitude toward God has

(1) Balmforth - Is Christian Experience an Illusion? p. 10.
Gives the same idea presented here.

varied in the history of Christian worship. Time has been when the idea of the bondsman rather than that of the friend and associate of Divinity was the Church's teaching of the relationship between God and man. Jesus taught that not subjection alone but friendship was desired in this relationship. Such teaching has had its recurrent effect upon the idea of dependence down through the ages.

It is necessary to give some attention to the practical significance of these two types, both of which may have the sense of dependence highly developed. The greater number in any religion are conservative rather than creative.⁽¹⁾ This type of worshipper fails to distinguish between the principle of the ideal and the form into which the ideal is cast. He is thus always mistaking for final that which is only a marker pointing toward the goal. That which is already established assumes to him the appearance of being sacred. One example of this is that Latin was used in the Roman Mass after it had become a dead language. Similar adherence to the established is shown in the continued use of older translations of the Bible even though certain expressions employed may not only be unintelligible but sometimes actually misleading. And yet there is value in preserving the old in worship if for no other reason than that it helps to prevent the distractions of the present from claiming the attention of the worshipper. Whatever is new suffers from momentary attractions while time honoured customs seem to possess something of infinity itself. That which is associated with early recollections of worship often assumes an importance out of

(1) Stratton - The Psychology of the Religious Life, p. 156.

proportion to its actual worth. Such recollections may consist of teaching as well as observance of forms. The fatalistic conception of the world may constrain the worshipper from action not only in ritual but in the service of his fellowman as well. Likewise the view that whatever is worth while is done by God and that man's efforts are fruitless, prevents action and increases passive dependence upon God.

b. Cooperation With God Essential for Man

The value of man's cooperation with God is apparent, on the other hand, in the importance which religion attaches to the freedom of the will. Even such a decision as this brings its difficulties, for an act may be so unworthy as to bring God no honour. Thus the impulse to worship is often prevented because the action is regarded as worthless and because of the far-reaching belief that man may have, of himself, creative worth. Such opinions as the latter may have a deadening effect upon the element of dependence for many worshippers. They reason thus: "If man is self-sufficient, why worship God, and if man is not self-sufficient but dependent upon God, why are actions necessary if they are unavailing?" This important question will be considered later.

The impulse to action depends, then, to a great extent upon man's sense of personal worth. If that which lies beyond him has an overwhelming effect, then action is delayed if not suppressed. If man has no sense of dependency, then he sees no need for action. The "via media" is that man should feel his dependence upon a higher power and yet should not be overwhelmed in its presence. There must be a personal

relationship if worship is to function upon its highest plane. In the bond thus established between the human and the divine, man must retain enough self-possession to realise his own personal worth. In this manner the worshipper recognises the necessity of action, of cooperation with God. This gives rise to the worship element of GRATITUDE.

THE WORSHIP ELEMENT OF GRATITUDE

Vitality in the worship experience comes as a result of the individual being released from the burden of self-accusation. As if following the swing of a great pendulum, the thoughts move from the subjective to the objective; a rhythm which must be maintained throughout balanced worship. The materials for impressions and expressions must, in the worship element of gratitude, present ideas of reality which enrich the mind of the worshipper. From such a presentation the worshipper receives a great increase of energy; impossible tasks seem possible through cooperation with the Divine. Gratitude enters into the emotion of reverence for the Divine power. It is a complex feeling consisting of tender emotion and negative self-feeling.⁽¹⁾ But how is it that tender emotion, which is the emotion of the parental instinct the impulse of which is to protect, can be evoked by the Divine Power? It is evoked in a manner similar to that by which the child's tender emotion for the parent is called forth by sympathy. When tender emotion is directed towards another person and the impulse is directed toward the good of

(1) McDougall - Social Psychology, p. 132. Shand agrees but refers to 'tender joy.' Cf. Stout - Groundwork of Psychology, p. 206.

that other, it evokes a sympathetic reaction of a similar kind in its object. The emotion then finds in its object the most satisfactory attachment. Thus we see Jesus at meat with His disciples bestowing upon them with tender compassion His great love and fellowship. Stirred to the depths of their beings, their souls sought Him as the object which had given the experience rise, for man is grateful for love.⁽¹⁾

Gratitude, however, is more than tender emotion sympathetically aroused. There is present some sympathetic sorrow for the person who excites the tender emotion because of some sacrifice incurred when the gift was bestowed. Thus a blending of joy and sorrow accounts for the tender element in gratitude. But there is more than tender emotion, for there is the element of negative self-feeling which is evoked when man is in the presence of a superior power.⁽²⁾ This awareness of power, a power which can do something for man that he cannot do for himself, arouses the emotion of gratitude. Thus the elements of tender emotion and negative self-feeling are blended into gratitude. The accompanying impulse is one of humbleness before the object or of withdrawal from its presence. On the other hand the impulse of the tender emotion is to approach its object. Thus the different impulses tend to become neutralised. If, however, the element of negative self-feeling is overstressed by the fact that a beneficent act is done, not out of kindness and compassion but with condescension, a negative self-feeling without tenderness is evoked which may eventually turn into

(1) McDougall - Social Psychology, p. 133.

(2) Shand in Stout's - Groundwork of Psychology, p. 208.

an attitude of dislike or distrust. Neither is the emotion pleasurable to the self-possessed man who, like the Stoic, finds within himself an all-sufficiency. When the act is done out of kindness and love, the emotion is a wholesome balance of negative self-feeling and love which seeks expression in honouring its object. This expression assumes various forms. In Eucharistic worship it is generally that of praise.⁽¹⁾ As the worship experience progresses, the expression assumes the form of a will to social action.⁽²⁾

a. The Inter-relation of the Worship Elements of Reverence, Humility, Dependence and Gratitude

The worship elements of HUMILITY, DEPENDENCE AND GRATITUDE are centred about the element of REVERENCE. With the element of LOVE a new sense of the individual's personal worth is injected into the service. REVERENCE and LOVE are the two great energising elements in the worship experience. The worship elements revolving about the master element of reverence are somewhat mechanical in their reaction. The worshipper is a more or less disintegrated individual with thoughts of self dominating the experience. In other words the control is principally through the unconscious mind. On the other hand as the individual develops towards integration, his reactions are increasingly controlled by the conscious. The energy released through the integration of the self in the worship element of love is, normally, expended through channels of service to others. The recurrent

(1) The Gloria in Excelsis is the ancient hymn following the elements of humility and dependence in the service.

(2) See further discussion of this topic on p. 75.

attentions of the mind from 'self' to 'other' are maintained and yet the alterations are dominated by self-forgetfulness. An adequate harmonising of the emotions may be attained in various ways, but it is only Christian worship which makes for a perfectly integrated personality.

THE WORSHIP ELEMENT OF LOVE

As the self expresses joy because of release from hopelessness, the attention is turned as with the swing of a pendulum from things unseen to things seen. The wrongs and failures of the individual, so vivid in the elements of humility, are now widened to include the sins of all men. The individual is becoming integrated; he is realising his responsibility to society. Major mental and moral problems come surging to his mind. He sees the necessity of cooperation with God if he is to attain complete unity. Transference upon Christ has led to identification with Christ. Nothing looks the same to him. The old problems, the same hard stubborn facts of life are all present but are interpreted in the light of new experience. Thoughts are clarified and outlook is widened. New values emerge. Cherished ideas are forgotten and new view-points are accepted.

The first part of the worship experience is individualistic, being determined by man's conception of God. In the worship element of love the individual receives a new urge to integration. Released energy makes him conscious of his own power. His thoughts begin to turn more persistently outward. He is more forgetful of self and yet more conscious of his worthiness. The individual becomes an integrated personality when he is identified with Christ.

Identification in an incomplete worship experience may result in excessive individualism. When, however, sin, in identification with Christ, is transferred upon Christ as the Saviour of mankind the impulse gained as a result of the experience takes a social outlet in the desire that all men may accept Christ. The sublimation of such an impulse may centre around the element of love; for love is the great sublimator of the instincts. Perfect love casts out all fear.⁽¹⁾ Love and reverence are the main declarative elements in the worship experience.

Communion with God and fellowship with man are necessary conditions of the experience which results in the worship element of love. It is in the element of love that man communes with God and experiences knowledge of God. Now knowledge of God and communion with God are inseparably linked together for communion and cannot be real without knowledge, and knowledge of God as personal is dependent upon communion. Thus in the worship experience communion is a necessary adjunct to conclusive thinking of reality. It is in the worship experience that man gains his surest knowledge of the reality of God.

a. Two Aspects of the Worship Element of Love

It has been intimated that the element of love in the worship experience consists of two aspects: communion with God and fellowship with man. Psychologically the experience is expressed by the terms, mental integration and mental adaptation. These terms represent the inward or subjective and the outward or objective sides of man. The inward state

(1) I Corinthians 4:15.

of man is primarily affected in the element of love because a mind distracted and overwrought cannot worship in truth. Unification of mind and spirit is necessary for communion with God. It is this harmony and unity which is a result of the experience of worship and it is effected primarily in the element of love through the process known as mental integration. It may be said that communion with God is so all embracing that it inspires and completes the unification of the mind and spirit of man; and yet this argument does not disprove the fact that without unity there is no real communion and that wherever is found a true experience of communion a unifying experience is also self-evident.

Unity of self is only satisfactorily complete when there is a response to that which is outside the self. Thus integration and adaptation are really inseparable even though the one may precede the other. Integration may induce the process of adaption but it cannot complete the experience. Thus the one is a prerequisite of the other with the initiative always on the side of the Divine. God calls, man responds.

Integration removes from distracted lives that which is the cause of discord, whether it be of conscious or unconscious nature. The completeness of the experience may be judged by the complexes removed and the repressions resolved. Sin may be here regarded as the unrest or disharmony in a life which prevents the self from communion with God. In the worship experience the divisions within the self are unified through adaptation; for adaptation means the gradual attainment of a personality unified both morally and spiritually.

When conflicts are resolved, thus bringing relief from inward conflicts, a great amount of energy is released accompanied by a soothing and sustaining peace.⁽¹⁾ These experiences are known in our conception of worship as those calling forth the worship elements of dedication and peace. They will be discussed later. For the present it seems necessary to inquire into the reasons for this release of energy.

A conflict, whether the resultant of a complex or repression, makes a demand upon the energy of the individual affected. This wasting of energy is below the conscious level and is therefore out of the individual's control. Such a use of energy to no purpose is common to all conflicts when decisions are constantly wavering between the acceptance of two desires, ideals, or standards of conduct. Immediately these conflicts are overcome, however, whether on the conscious or unconscious level, there is a flow of energy to whatever purpose the mind desires. In the worship experience this energy is directed towards unity with God and with one's fellowman. The conflicts, as pointed out, occur both in the conscious and unconscious divisions of the mind. The unconscious conflicts are due to repressions and are beyond the control of the will. Such conflicts may need the attention of a psycho-analyst and Christ may be held up to them as a moral physician, rather than the use of the worship experience alone. On the other hand conflicts on the conscious level are often the result of a desire to follow duty in opposition to an inclination in another direction.

(1) Galatians 5:22, 23 - "The fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." 2/

b. Worship and Individual Adjustments to the World

The experience of integration and adaptation which comes to the true worshipper is far reaching in the adjustments made between the individual and his world. It is important to understand the differences between the adjustments in the worship experience and the adjustments which any intelligent and competent psycho-analyst could produce. The principal difference becomes apparent at once. The psycho-analyst seeks to adjust the conflicts between the individual's mind and the world, but little is done toward making the individual into a unified personality.⁽¹⁾ The interest seems to lie in correcting attitudes and complexes as they are related to the outside world. This teaching must assume that the world is in no need of readjustment. Such an attitude is likely to lay the psycho-analysts open to the charge of subjectivism. Jesus' statement to the effect that "He who is not for us is against us" may be applied here to the very real fact that adjustment to the world as it actually is gives credence to that which is unharmonised and unbalanced in the world. The experience of Christian worship is more positive than that given by the psycho-analyst. In Christian worship it is an integrated personality which is most important; adjustment to the world is secondary. Further, the acceptance of Christ as an ideal causes the individual to seek adjustment to the world as it should be. By fixing the mind on such an ideal the individual seeks to make real and perfect that which is at present imperfect.

(1) Trotter - Instincts of the Herd in Peace and in War,
p. 79.



c. Reality and Worship

The mind unified by worship is able to apprehend reality to a degree not approached by the mind which is merely reconciled to the world. If reality is knowable then it must be perceived by the mind. As the mind approaches complete and true unity so does it approach comprehension of reality.⁽¹⁾ The personality which most completely worships most nearly approximates knowing the nature of truth.

That is so because of the experience of the true worshipper who seeks integration of soul and its adaptation to the moral and spiritual world. This experience of reality finds interpretation in the teaching of Jesus, The Perfect Personality. Because of His experience the attitude of the worshipper, which was subjective, becomes objective and seeks, as an outlet for released energy, to reform those about him who do not conform to his ideal of moral and spiritual realities. Anything short of this experience is affording only temporary relief and cannot satisfy the whole nature of man. When the worshipper experiences integration and adaptation to that perfection which meets the needs of mankind he receives energy for transforming that part of the world about him which is not in harmony with his ideal. This action in worship develops into the worship element of dedication. The nature of the world about a religiously integrated and adapted personality determines the manner in which such energy finds expression. When in the presence of ignorance and sin and other maladjustments the action may lead to

(1) The reader is asked to keep in mind the distinction between the words, 'reality-principle,' a mental disposition, and 'reality,' of Eternal Verity.

suffering and even unto death. Thus it was that Jesus sacrificed Himself unto death. Adjustment, however, to an imperfect environment rarely leads to such a sacrifice, but takes that form which seems best to transform and redeem the world to the worshipper's idea of the Kingdom of God. The intensity with which the personality works to bring about his ideal in the world is in proportion to his worship experience. For it is in this experience that man comes into communion with God. There need be no insufficiency of power because man is in contact with the Source of All Power.

THE WORSHIP ELEMENT OF DEDICATION

The worship element of DEDICATION is built around results of the worship experience rather than causes. It comes from an attempt to direct the surge of power released from a personality freed from conflict through integration and adaptation. It is a result of the attempt to complete the worship experience and thus accomplish peace, joy and completeness of personality. In such an experience whatever obstructs the development of the personality Christward is rejected.

a. Renunciation

When a worshipper has an experience of communion and fellowship with God, whatever hinders his moral and spiritual development, in short, whatever hinders his efforts toward an integrated personality, must be discarded from the thoughts and activities of his life. If one seeks to dedicate himself to an ideal in keeping with the love which is the experience of the true worshipper, the renouncing of past

pleasures which hinder such a fulfillment is inevitable. Every transference involves the sacrifice of the old ideal for the new ideal. This implies a recognition of and adjustment to reality, without which the experience is imperfect and results, at last, in a distorted conception of worship if not actually in a disintegrated self. In seeking an adjustment to reality an objective attitude must be adopted in which self-assertion is subjected to conciliation with a spiritual ideal. Failure in assuming an objective approach will result in the self being torn between two incompatible desires with accompanying loss of energy and repression. If the good desired yields highest satisfaction, then there can be no compromise with that which is bad and thus the self would be free from inward emotional disturbances.

b. Consecration

When habits and ideals of the past are renounced, there must be an accompanying dedication to new principles and ideals. The facts of the new conditions, both morally and spiritually, must be faced if instability is to be avoided. The rejection of principles or habits or ideals is not sufficient in itself to bring resolution to problems and must not be considered an end in itself. The result of such action forces the mind on to the thing to be forgotten to such an extent as to make it doubly desirous of being retained. There must be something desired, something worthy of attainment, if the decision be permanent. Worship which does not offer such opportunities for decision to the worshipper may be sought for its emotional indulgence alone. If it be mere denial by duty the result will be negative. In the true

experience of renunciation the motivating forces should be the desire for something not attained, rather than denial of that already attained; otherwise no real moral or spiritual progress is made. The old impulses are to be diverted into new channels; they must be sublimated. The stopping of desire, with no opportunity for outlet, will end in suppression with the accompanying nervous disorders associated with that neurotic condition.

And so the need for the rejection of old desires and habits and dedication to new ambitions is paramount in a completely unified worship experience. Such impulses come from the realisation of the love of God. Dedication may not give one knowledge of God; it is, rather, a result of the knowledge of God. It is man's response to God's disclosure. As in the other elements of worship, dedication is composed of two streams of spiritual activity, that directed manward and that directed Godward. This twofold activity will become more apparent as the discussion of the element of dedication develops.

c. Twofold Aspect of Element of Dedication

The double aspect of the activity of dedication centres about the idea that knowledge of God is morally conditioned. One aspect of dedication is governed by the response of man to knowledge of God's love. And yet, the response of man to conscience is a necessary condition of his acquiring knowledge of God. Thus it is seen that obedience to conscience awakened by love is a prerequisite to the knowledge of God which is followed by a response from God. The result of this reciprocal relationship is a renewed

devotion to that which the mind conceives as Reality. Whilst in worship this relationship between man and God is received in experience it cannot be said that mind, as it is a part of reality, is really out of relation to Reality.⁽¹⁾ Yet there are different kinds of relationships which the individual may accept and adopt. Ultimate individual actions are dependent in great measure upon this relationship. In order for this relationship to be satisfactory, it must be consummated in some element common to both participants. Since the element necessary to a comprehension of knowledge is personality, it is assumed as a necessity for the experience of reality and proved in the Divine Personality of Christ.

Man must adjust himself to reality, the nature of which is indicated in part by the experience which gives the most satisfaction to him. This experience is that of Christian worship. Though it may be demonstrated empirically, the greatest assurance of its validity is belief in the experience of Christ. In the worship experience the total personality of man more nearly comes into relationship with reality than in other experiences, for it includes the physical, mental and spiritual aspects of man. The result of this experience is a directing of the controlling forces of life toward reality conceived as righteous and loving. This dedication comes as a result of the restoring of a proper relationship between man and God through integration and adaptation.

(1) See discussion of 'Conception of Reality,' p. 8 ff.

d. Dedication is Morally Conditioned

If man would seek to make permanent his experience he must continue to develop his spiritual and moral relationship along the lines dictated by the results of communion. These attributes of reality are holiness and love. Man must accommodate his life to the demands of these aspects of personality if he would continue the relationship established in the worship experience. For in worship man experiences truth as revealed in Christ and yet it is only in the testing of these truths in the Christian life that validity is maintained. By repeated testing, in worship, the individual is able to experience a more and more satisfactory relationship to reality. This leads to a renewed dedication of the self to the principles embodied in holiness and in love.

THE WORSHIP ELEMENT OF PEACE

In the element of love when the self is made capable of comprehending the duties incumbent upon a Christian, the urge to dedication is almost irresistible. Further, when the personality accepts and acts upon the implications of dedication, a new sense of worthiness, of the fitness of all things sweeps over him. After dedication comes the final element in the worship experience, that of PEACE. It is the crowning experience of an integrated personality - a just reward. It is the ultimate reward of the victor. It is the inevitable result of a personality properly integrated and adapted to reality; it is the supreme test of the validity of the worship experience.

THE CYCLE OF THE WORSHIP EXPERIENCE

The cycle of the worship experience, then, by way of summary, consists of seven elements, all of which are controlled by a master-element or sentiment,⁽¹⁾ built around the idea of God. The elements appear in the following order: REVERENCE, HUMILITY, DEPENDENCE, GRATITUDE, LOVE, DEDICATION and PEACE. There is a twofold oscillation of these divisions as they appear in the mind of the worshipper: the swing from the objective to the subjective in the element itself and the broader swing from the objective to the subjective as evidenced by the different steps in the worshipper's experience of reality. The element of REVERENCE is dominated by the objective. As the worshipper perceives God the mental attitude is objective, but his thoughts are immediately turned inward because of fear. When the thoughts return to God and He is conceived as benevolent, the thoughts turn inward in HUMILITY, this element being dominated by the subjective. In the element of DEPENDENCE the thoughts again turn outward. God is conceived as being able to save, and the worshipper's response is to find the best way in which to worship Him. The element of GRATITUDE is generally subjective. The worshipper's thoughts turn outward in praise for God's love but they turn inward again in joy with the realisation that he is able to do all things through Christ Who strengthens him. The worshipper's experience through these first four elements is generally subjective in that he is interested in his own welfare more than that of society. The basis instinct in which this part of the worshipper's experience is rooted is that of fear.

(1) See discussion p. 19 f.

Beginning with the element of LOVE to the end of the worship cycle, the thoughts of the worshipper are generally toward that which is beyond himself. Experiencing joy and release of energy because of the unification of his emotions in the first part of the worship cycle, the worshipper is led in the element of LOVE to further integration and release of energy. Turning his thoughts from the joy experienced and expressed in the element of GRATITUDE, he finds that through this increased integration he is enabled to perceive God in a new light. The worshipper immediately compares his own attitude toward men with that of God Who is Perfect Love. In the element of DEDICATION, the acceptance of God is conceived as synonymous with the Cross and its demands of love and sacrifice for others. The worshipper's subjective response is the consecrating of himself to this Ideal. The last element is that of PEACE. The worshipper's thoughts turn outward in quest of God's assurance that he has not misjudged the implications of love. From philosophy, history, psychology and experience he realises that he has been right; there is but one way to have an adequate worship experience and that is through the acceptance of the Cross. With that avowal a sense of peace adequate for his every need possesses his being.

PSYCHOLOGICAL OUTLINE OF THE ELEMENTS
OF THE WORSHIP EXPERIENCE

REVERENCE

Dominance
of
Subjective

1. Objective: Worshipper perceives
God in His Omnipotence
2. Subjective: Worshipper regards his
relationship to God in fear

HUMILITY

1. Objective: Worshipper conceives of God
as being benevolent
2. Subjective: Worshipper's thoughts quickly
turn inward in humility

I

DEPENDENCE

1. Objective: Worshipper conceives God
as able to save
2. Subjective: Worshipper seeks ways of
worshipping God

GRATITUDE

1. Objective: Worshipper praises God
for His love
2. Subjective: Worshipper experiences
self-realisation

LOVE

Dominance
of
Objective

1. Subjective: Worshipper perceives God
as Perfect Personality
2. Objective: Worshipper seeks adaptation
to Kingdom of God

DEDICATION

II

1. Subjective: Worshipper accepts idea of Cross
2. Objective: Worshipper consecrates self to
demands of Cross

PEACE

1. Subjective: Worshipper experiences peace through
identification with Cross
2. Objective: Worshipper seeks world with full
assurance of God's love

In applying the principles of psychology to the several observances of the Eucharist the outline of the worship cycle, as given on the preceding page, will be generally adhered to in the development of each chapter. The treatment of each element as it has appeared in historical usage will, for the most part, precede the psychological analysis.

CHAPTER III

THE NEW TESTAMENT OBSERVANCE OF THE EUCHARIST

Outline of the Chapter

THE ELEMENT OF REVERENCE IN THE NEW TESTAMENT RITE

The Expression of Reverence in the Rite

- a. The Breaking of Bread
- b. The Last Supper
- c. After the Resurrection
- d. The Presence in the Sacrament

THE ELEMENT OF HUMILITY

Absence of the Element of Humility in Christ's Life

THE ELEMENT OF DEPENDENCE

History and the Idea of Commemoration

Validity of the Idea of Commemoration

THE ELEMENT OF GRATITUDE

Released Energy and Praise

Sentimentalism and Worship

Praise and Its Expression in the New Testament

THE ELEMENT OF LOVE

Communion and Fellowship in the New Testament

Christ and Identification with the Sentiment of Love

THE ELEMENT OF DEDICATION

Dedication and the Sacrifice of Love

THE ELEMENT OF PEACE

The Peace of Perfect Personality

CONCLUSION

C H A P T E R I I I

THE NEW TESTAMENT OBSERVANCE OF THE EUCHARIST

THE ELEMENT OF REVERENCE IN THE NEW TESTAMENT RITE

Reverence has been called the religious sentiment 'par excellence.' There are few human powers capable of calling forth the emotions of wonder, fear, awe, gratitude and negative self-feeling; all of which blend into reverence. In fact the human beings around which such emotions seem to centre usually owe this faculty to their being considered as representatives of divine power.

In Christianity the being around which all reverence centres is Christ.⁽¹⁾ The Christian observance which embodies the element of reverence is that which Christ Himself instituted - the sacrament of the Lord's Supper. In it is the mystery, awe and wonder of the ages.

The Expression of Reverence in the Rite

a. The Breaking of Bread

In the Acts of the Apostles it is seen that the Church from its earliest days observed a rite in which the

(1) The disciples had experienced the 'numinous' in Jesus. Dibelius speaks of the "zone of silence that lay between the 'Holy One' and His Disciples." He says further: "If we search for a term that will express this unique relation between the disciples and the Master, we probably should not speak of a mystic bond - for we can detect no traces of the manifestations of mysticism - we should rather use the word 'numinous' as Otto does, because here an apprehension of the divine is dominant, which releases awe and self-surrender as in an act of worship... Even in Jesus' lifetime the disciples were true believers. From Eason - The Gospel Before the Gospel, p. 161, quoting from Dibelius - Historical (continued)

breaking of bread, accompanied by common prayers, was the distinctive observance.⁽¹⁾ This rite was observed in the homes by Jesus and His followers and is to be distinguished from public worship as observed in the Temple.⁽²⁾ In this primitive observance is found the germ for the further development of the Sacrament of the Lord's Supper.

b. The Last Supper

There are four early documents representing the Pauline Churches, the Church of Rome, the Church of Caesarea, and some church in Syria, all of which refer to a custom of observance in which there is the consumption of bread and wine accompanied by thanksgiving.⁽³⁾ Of these, the account of St. Paul seems to be the earliest and of the most importance. The Apostle recalls that he had already given it to the Corinthians when he was with them and that it was a part of the tradition he had received. The date of this cannot be accurately fixed, but we may suppose that it was not later than the first decade after the Crucifixion.

The teachings of Jesus as recorded in the Gospels is expressed in terms of eschatology; an eschatology which

(continued) and Supra-Historical Religion, p. 77. See also Rawlinson - Essays on the Trinity and the Incarnation, pp. 33-41. Also Mark: 10:32, "And Jesus was going before them, and they were terrified, and they that followed were sore afraid."

(1) Acts 2:42 and 20:7-11.

(2) Acts 2:46.

(3) These refer to the accounts given in (A) I Corinthians 11:26 and 10:16-17, (B) Mark 14:22-25 (and Matthew 26:26-29), and (C) the Revised Version Margin of Luke 22:15-19a. These are the three principal sources. To these is added a fourth source, (D) the Didache 9:10.

has been transposed from future to present. His ministry is represented as an 'eschatological' crisis. From a developing series of events, in which each act is significant, the Kingdom of God comes. Only when the process is complete can men become sharers in its reality.

Shortly before the completion of His work, Jesus performed a rite, a symbolic act, which became of special significance as a sacrament of the Kingdom of God. The central point in this act seemed to be the blessing and breaking of bread.⁽¹⁾ What had before been the bread of the Kingdom of God was now accompanied by the words, 'This is My body.' The Kingdom of God becomes present in the person of the Messiah. In Him we have life eternal. Therefore in giving the bread He gave Himself.⁽²⁾

Our sources are not in such close agreement with regard to the cup.⁽³⁾ But it seems that the death of Christ is regarded as the sacrifice necessary to usher in the Kingdom of God and that the cup is given to the disciples as a token that they are partakers in the new covenant.⁽⁴⁾ In

(1) Sanday - Outlines of the Life of Christ, p. 163, agrees with Harnack that probably it was the 'meal as such' that was the object of Christ's primary blessing and 'not specifically bread and wine.'

(2) This transference was effected by what is known, psychologically, as 'association of ideas.'

(3) Luke 22:17-18 - 'Take this and divide it among you. For I tell you, I will not, from now on, drink of the fruit of the vine until the Kingdom of God comes.' Mark 14:25 - 'I will no more drink of the fruit of the vine until that day when I drink it new in the Kingdom of God.'

(4) Mark 14:24 - 'This is My blood of the covenant.'
I Corinthians 11:25 - Paul: 'This cup is the new covenant in My blood.'

giving them the cup, may we not assume that Christ intended to associate them with His Passion?⁽¹⁾

c. After the Resurrection

Following the Resurrection there are several references in which the appearance of Christ is associated with a meal.⁽²⁾ This gives credence to the belief that from an early date the simple custom of breaking bread was associated with the presence of the risen Lord. He was known to them 'in breaking of bread.'⁽³⁾ The eschatological character of the meal, which was to be observed 'till He come,' must not be overlooked, but there was also expressed in this primitive meal the belief that Christ, even now, was with His people and that He was sharing with them the glories of His finished work. As the literal expectation of the Advent faded into the background, the eschatology of the primitive Church came to fruition in the assurance that 'The Kingdom of God is come upon you' and that there are glories yet to be revealed, but not of this world.

(1) The Hebrews, along with other ancient peoples, regarded the blood as containing the 'soul' of man. Hence their aversion to spilling the blood of a fellowman. It was for this reason that they stoned their victims to death. Jesus must have been cognisant of these facts and utilised analogy still further in giving a spiritual and eschatological meaning to the act of the blessing and partaking of the cup. References for the above assumption are to be found in Otto - Essays, p. 49, Exodus 31:14, Deuteronomy 17:7, 21:22, Genesis 4:10, Exodus 13:26, Deuteronomy 12:23-25, and Frazer - Taboo and Perils of the Soul, pp. 239-251.

(2) St. Luke 24:30-35, 41:43, St. John 21:9-13.

(3) St. Luke 24:35.

d. The Presence in the Sacrament

There are three attitudes toward the Presence delineated in the New Testament.

1. Christ is regarded as the Host or guest. Christ is present at His own table. We receive a gift from Him. This is St. Paul's idea. St. Luke represents Christ as the guest of the disciples at Emmaus. Here, with St. Paul, the emphasis is placed upon the redemption Christ offers us, and the life-giving Power which He bestows. There is a personal sense of Christ's presence and the appropriation of the merits of the Redeemer.⁽¹⁾ These two ideas of the Incarnation and the Sacrifice contain the basis for the development of the Roman service in uniting the sacrificial death of the Personal Redeemer with visible symbols as a means of receiving this redemption, and, in the Protestant teaching, that Christ's death is set forth in sacrament and sermon.

2. Christ is regarded as the Bread of Life. In the sacrament He is received as a symbol or act. St. John dwells upon the phase of the Presence. In the sixth chapter he shows the need of faith, and in the sixteenth chapter he urges the necessity of oneness with Christ.⁽²⁾ This shows a decided kinship for the Pauline teaching of Oneness in

(1) I Corinthians 10:6 - The two ideas of the Incarnation and the Sacrifice are found united in the teachings of Justin Martyr (Dialogue with Trypho, Ch. 70): "The bread which Christ commanded us to use in remembrance of His Incarnation for the salvation of those who believe in Him, for whose sake He endured His passion, and the cup which He bade us drink in remembrance of His blood."

(2) Von Hugel - Mystical Element of Religion, Vol. II, p. 88 - says that when St. John mentions eating the bread he is dwelling not upon 'a shewing of the death of Christ' but upon the phrase, 'I am the living bread.' Von Hugel insists, further, that the emphasis of St. John is upon the individual aspect of communion rather than upon the social teaching of St. Paul.

Christ.⁽¹⁾ However, the emphasis is not upon 'till He come' but rather upon the Present fact of the Divine Immanence. The future becomes the Present. Thus the emphasis is upon the mystery of the Immanence rather than upon the Passion.⁽²⁾

It may be seen that this type of teaching may lead to over-emphasis upon the material aspects of the observance of the rite, but we must not forget that it properly emphasises the observance. Holy Communion is not an isolated rite but a channel for the working of Divine Providence.

3. There is the Presence of the Spirit. As at Pentecost this Presence is experienced in the hearts of the believers. The Church, being the Body of the Lord, commands His Spirit. It is in the Christian fellowship that Christ is Present.

From these three ideas of the Presence in the rite have come the various teachings of the Christian Church. The social meal of the disciples with Jesus came to be charged, because of His promise and blessing, with a wider meaning;

(1) There are other passages which emphasise this same idea: Didache (IX-X): Concerning the thanksgiving - We thank Thee, our Father, for the holy vine of David, Thy servant, which Thou hast made known unto us through Jesus, Thy servant.

Ignatius (Trall. VIII): Faith which is the flesh of the Lord and love which is the blood of Jesus Christ.

Origen (Contra Selsum, VIII 33): We eat the blood that has been offered and has become by prayer a certain Holy Body which sanctifies those who partake of it with right intention.

Irenaeus: Sacrifices do not sanctify a man... but the conscience of him who offers... sanctifies... and causes God to accept it as from a friend.

(2) I Corinthians 10:16, 17.

the indwelling and continued Presence of Christ, uniting, as it did, all into a community of believers.

THE ELEMENT OF HUMILITY

Absence of the Element of Humility in Christ's Life

In examining the person of Christ for the element of humility, a condition always experienced in profound worship, it is soon discovered that such was not present in His life. The reason for this is not difficult to find.

Psychology teaches that man experiences humility when he is conscious of imperfections in his life. This is one of the tests of an integrated personality. The fact that Christ was not conscious of any sense of failure leads to the conclusion that His unconscious mind was free from complexes and repressions. Being thus open to the workings of the Holy Spirit, it was possible for God to dwell in Him. Because of His Perfection of Personality He was never given to sin.⁽¹⁾ Thus is shown, in the absence of the element of humility, the fact of Jesus' perfect integration and adaptation. The worship element of humility is, then, not to be found in the New Testament account of the institution of the Lord's Supper. Its very absence in the beginning necessitates its inclusion in the observance of the rite by man, for it is the presence of sin which separates God's nature from that of man.⁽²⁾

(1) Temple - Christus Veritas, p. 148, says that the impossibility of Christ's sinning was more wonderful than His absence of sin in the past.

(2) See Quick - Liberalism, Modernism and Tradition, p. 131.

THE ELEMENT OF DEPENDENCE

It is because of a sense of reverence that man feels his dependence upon God.⁽¹⁾ As a result of this dependency, man seeks ways in which he may the more worthily worship God. It becomes thus of fundamental importance that man possess a fact of history upon which to build his faith and his worship forms. In the New Testament accounts may be found ample support for his continued observance of the Eucharist.⁽²⁾

History and the Idea of Commemoration

A. The atmosphere of the Last Supper was definitely eschatological. The four sources mentioned all emphasise the eschatological reference as follows:⁽³⁾ St. Paul: 'Ye proclaim the Lord's death till He come.' Mark: '...until that day when I drink it new in the Kingdom of God.' Luke: '...until it be fulfilled in the Kingdom of God.' Didache: 'Let grace come and let this world pass away.... Our Lord, come.'

From this primitive sacrament out of which the Church arose, the followers of Jesus were enjoined to observe

- (1) It is assumed that the feelings are as important in the acquisition of the meaning of reality as are the reasoning agencies in man. See Quick - Liberalism, Modernism and Tradition. Also, Thornton - The Incarnate Lord.
- (2) The title 'Eucharist' or 'thank-offering' is derived from our Lord's 'giving of thanks' at the Last Supper as related in Mark 14:23, Matthew 26:27, and I Corinthians 11:24. Because the central prayer in the rite was the thanksgiving for the blessings of Creation and Redemption through Christ, the whole service came to be regarded, even as early as the second century, as the Christian 'thank-offering' or 'sacrifice of praise and thanksgiving.'
- (3) See p. 65.

the supper 'till He come.'

B. Thus the Sacrament of the Lord's Supper rests upon certain historical events which are interpreted as being of God, achieved in and through an historic Personality. Furthermore, there is an unbroken chain of corporate memory which goes back even farther than the written records. Because of this continued memory, it is in a perfectly real sense that worshippers may remember the events of the night when our Lord was betrayed. In speaking of the bread He said, 'This is my body.' The worshipper remembers that He gave Himself that man might have life eternal. After this manner corporate memory becomes of importance for the expression of the element of Dependence, namely, the commemoration of the death and passion of our Lord.

In the Sacrament of the Lord's Supper man is placed, by the consecration of that which is earthly and temporal - the bread and the wine - in the presence of that which is eternal - the Kingdom of God.⁽¹⁾ The eating of the bread and the drinking of the wine, reminders of ordinary life, are the means of access to that which is supernatural. In the Holy Communion the eternal is mediated through the temporal.

Validity of the Idea of Commemoration

Is the claim of Christianity that the Eucharist is the most satisfactory approach to communion with Christ due

(1) See discussion of the Presence on page 68.

to rationalisation? ⁽¹⁾ There are some psychologists who would answer in the affirmative. They would proclaim that the appropriation of the observance of the Eucharist is due to a subjective need alone. But just the opposite is contended in this thesis. Psychology does have a positive contribution to make to the validity of worship as experienced in the Eucharist.

- (1) Rationalisation finds its origins in the subjective regions of the mind. It does not possess objectivity. Because of this absence of objectivity, rationalisation lacks the elements necessary for an understanding of valid truth and clear thinking. In such a case the requirements for religion are drawn from the demands of the unconscious. Worship, on this level, becomes a fine art and nothing more. But worship is valuable for its unifying effect upon the emotional self and cannot be easily dispensed with, as is shown throughout this thesis; and yet, if worship does not go further than the mere giving of satisfactions to the emotions, by possessing some claim to revealing truth, then worship may be dropped in favour of some more 'rational' form of emotional exercise.

Reason, to be valid, must not be hampered by the impulses which originate in the unconscious. When desires originating in the unconscious are brought to consciousness, it is often found that they are due to disintegration of the personality. Bring such problems to consciousness and they may be solved, and the mind thus freed from unconscious impulses over which the mind has no control.

Reason, further, enables the self to better its adjustment to environment. The ability of reason to produce unity of mind and a more adequate adjustment to environment proves conclusively that all rationalisation is not harmful. Objective reasoning is not only possible but necessary if unity of mind and a proper adjustment of the self to the world is desired. Rationalisation in response to the undirected impulses of the unconscious cannot result in a unified mind and proper adjustment to environment. Both directed thinking and reasoning are possible. Rationalisation seeks to justify acts which have already happened as the result of some instinctive drive. Directed thinking, on the other hand, is reasoned activity. It seeks to determine the causes of action and then to direct the resulting activity in accordance with the best interests of the self. The mind most capable of making proper and consistent adjustment to objective reality is the unified mind.

To contend that all reasoning is invalid because of its subjective side, and consequent possibility of dominance by the unconscious, is as false as the assumption that reason is supreme and separate from subjective influence. Knowledge of reality is dependent upon a well-ordered, unified mind.⁽¹⁾ The self must be coordinated before it can perceive knowledge about something external. Whatever causes disintegration also retards the efforts of the self toward moral perfection; for understanding of self is necessary for true knowledge. Moral disintegration results, then, in the inability of the self to ascertain true knowledge.

Christian worship supplies a method by which the mind may become unified and harmonised. The realisation of sins forgiven will enable the mind to resolve complexes and repressions and open the way for the apprehension of reality. Jesus, being sinless, was free from the disrupting influences of complexes and repressions. Thus He was free from rationalisation and was capable of comprehending objective truth. In Him Christians are provided a guide for comprehending objective truth. He instituted a ritual for communing with His disciples. On the night that He was betrayed He invested this same rite with a new and richer meaning. Thus it is that His disciples of all time turn to the rite He instituted when seeking for a medium through which to commune with Him and to achieve an experience of Christlike truth.

(1) Franks - The Metaphysical Justification of Religion,
p. 36.

THE ELEMENT OF GRATITUDE

Released Energy and Praise

Every movement of the experience of the individual in worship which points toward unification of the mind releases energy. When the self, in dependency, conceives of God as Righteous and Loving, Able and Willing to forgive sins, the enervating effect of fear is removed with a consequent release of energy. The energy, thus made available, seeks an outlet through action. The *modus operandi* for the first energy released in worship is usually provided in the liturgy in the form of praise. Action, at this stage of the worship experience, has little ethical implication. It is, rather, an expression of thankfulness of the individual towards the Object which brought his release from fear. This is, however, the beginning of an ever-widening circle of objective sentiments which seek, eventually, apart from the expression of praise in various elements of the liturgy, action of a social nature. Failure to provide adequate means for the expression of gratitude in the worship service may result in several undesirable compensatory measures. One of these methods for curtailing the normal activity demanded by released energy is that of sentimentalism. ⁽¹⁾

- (1) The sentimentalist is a person whose sentiments appear strong and numerous but do not lead to effective action. Professor William James considered the source of sentimentalism to be the indulgence of the emotions for their own sake instead of allowing them to take their legitimate place in the mind as movers to action. He taught that every indulgence of feeling which does not lead to its own proper action increases sentimentalism. Stage representations and the reading of novels might, he said, have this effect, for in them the emotions were indulged with no outlet in action. (James - *The Principles of Psychology*, Vol. II, pp. 46-67.) In providing through the worship element of dedication, direction for released energy, the worship experience (continued)

Sentimentalism and Worship

Sentimentalism is, unfortunately, not impossible in worship. A poorly balanced worship service, in which, for example, the element of humility is over-emphasised, may result in the worshipper's failure to progress with the normal worship experience. Action may be diverted from its legitimate expression of praise to the subjective indulgence of self-pity, with no outlet for the energy which is released when the individual conceives of God as being loving and righteous. Such worship is not only incomplete but detrimental. Aside from being indulged for its subjective effects, worship which does not stimulate the individual toward integration and adaptation to reality, with its social implications, becomes the conveyor of a false and distorted conception of Christianity. Such experiences are inadequate from both a psychological and an historical standpoint. The New Testament accounts of the observance of the agape and the Last Supper adequately meet the requirements in this respect of modern psychology. The energy released in the worship experience of the early Christians usually took the normal outlet of praise to God for His goodness and mercy.

Praise and Its Expression in the New Testament

We are told that the disciples went about 'breaking bread with joy and gladness of heart, praising God.'⁽¹⁾ There

(continued) transcends the aesthetic experience. From a unified self which is the culmination of the aesthetic experience, the individual develops in the worship experience to an integrated and adapted personality. Sentimentalism may be described, further, as the forming of sentiments about sentiments. (McDougall - An Outline of Psychology, p. 435.) By such a process the individual employs a very effective way of escaping the demands of action.

(1) Acts 2:46.

is reason to suppose that praise consisted of both prayer and song. The Hallel, which was customarily sung at the blessing of meals contained praise.⁽¹⁾ Because of their adherence to Jewish ritual in other respects, the inference is drawn that they were no less exacting in this ritual. Granting this, the conclusion is drawn that they sang this song on the night of Christ's betrayal for we have the account that, 'after they had sung an hymn, they went out.' Now the importance of this assumption is that it lays the foundation for the emphasis upon praise and thanksgiving in succeeding observations. This emphasis became so marked that, at times, it dominated the observance of the rite.

The disciples, at the command of Jesus, continued the meal of fellowship described in Acts, and there is little reason to suppose that they ceased to be cheerful;⁽²⁾ for they were looking forward to the eternal meal which would be eaten with Him in the Kingdom.⁽³⁾ The eschatological hope would have been strong in their hearts even if they had not

(1) The word 'eucharist' has been associated with the rite from an early time. It was used in the New Testament for the blessing over food and at the feeding of the multitudes. Jesus used it at the Last Supper. St. Paul used it on shipboard. Its use is recorded again in Romans 14:6 and I Timothy 4:3-4. Cf. note, p. 71.

(2) This brotherly love came to be expressed symbolically in the pax, the Kiss of Peace, which the assembled brethren exchanged with one another, and the women with women, Romans 16:16, I Corinthians 16:20. Christ's admonition, "By this shall all men know that ye are my disciples, that ye have love one to another," found literal fulfillment in the eucharistic feast, John 13:35 and John 16:12.

(3) "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God," Matthew 14:25. See Frankland - The Early Eucharist, pp. 99-101.

known the wish of Jesus to continue the rite; for to perform a rite in remembrance of a person is unconsciously, if not consciously, to express the wish for the participation of that person in the observance. The wish is intensified in proportion to the love of those present for those absent. There is further, nothing incompatible between this gladness of heart and the memory of Jesus, for His disciples came to understand His death as being a necessary condition to the advent of the Kingdom. Gladness is increased by the account given in Acts of the glories of the Risen Lord, for were they not to proclaim the Lord's death till He come?

THE ELEMENT OF LOVE

From the beginning the Eucharist has been a communion between the disciples and their Lord. It has, further, been a fellowship between the different individuals in the group. These two aspects of the worship experience are inseparable and are only separated for theoretical purposes.⁽¹⁾ It is essential that union with God and union with man be inseparable. The two aspects of the experience are combined psychologically in the worship element.

Communion and Fellowship in the New Testament

The common meal is found in ancient religious ceremonies as well as in ancient social gatherings. It was especially developed in Judaism, a fact that lends support to the idea that the Eucharist grew out of this common ritual observed by the disciples. The gospel accounts, however,

(1) See Quick - Liberalism, Modernism and Tradition, p. 130.

make it plain that the Lord was present at the observance of the disciples and that they were united in a special way through His Self-Oblation which culminated in His Self-Offering unto death.

The thought of fellowship is clearly expressed in the New Testament accounts of the rite. 'They all drank' of the cup which was a symbol of a 'new covenant' in Christ. The phrase "the new covenant in my blood" would have a deep and tender meaning to the oriental mind especially if the expression meant a 'blood brotherhood' relationship. Even to-day this tie is most seriously regarded by Eastern peoples. Other than deepening the fellowship both with one another and with the Ascended Lord, the continued observance of this meal with the emphasis upon the memorial, or death of Jesus, contained in it the spark of religious intensity which later became so far reaching. Along with it all was a deep and abiding note of joy, for there was the eschatological hope that those united in this bond of love would be reunited in His Eternal Kingdom.

St. Paul used the idea of fellowship in a most impressive way by associating it with the body of Christ.⁽¹⁾ Homo est quod est: the church, in feeding upon the bread, the 'body' of Christ, is His 'body.' St. Paul gave a new and wider and deeper meaning to the association of Christians in the church; a meaning that reached far beyond the symbolical. The whole of Christ's Church, both militant and triumphant, is present at the Table. The individual's experience is dependent upon the acceptance of his place within the corporate

(1) I Corinthians 10:17, I Corinthians 12:27, Romans 12:5, Ephesians 4:12, 30.

experience. The experience is one of communion with God, of sharing in the life of God. In the experience there is much that is richer than any individual may have in his mind and yet it is always available for each one; to the degree that he accepts and incorporates the idea of love in his life. ⁽¹⁾

- (1) Fear is the principal obstacle to man's incorporating the idea of love in his life. And yet it is strange that what we fear we also desire. This anomaly may be explained by the fact that fear generates the desire to escape from that which causes the disturbance. In seeking escape from fear the individual may resort to self-assertiveness and even court danger. Direct combat with danger offers an outlet for the emotions and so the power of fear is dispersed. With the release of emotional stress there is an accompanying relief, even though that which caused the fear is as evident as before. Now, because of the accompanying relief from tension which comes when fear is encountered, that which causes the fear may often be eagerly sought. For when the expected has happened a sense of satisfaction is almost the inevitable result. The same reaction may follow even when the person seeking the satisfaction is injured. In this manner the desire to injure or be injured by the thing feared arises. (This association of sadism and masochism is acknowledged by modern psychology. Cf. Jones - Papers on Psycho-Analysis, p. 30.) Through identification the individual may seek to be injured rather than to injure. By accepting punishment the sufferer identifies himself with that which is feared and imagines that his suffering is injury to that which is feared. This subjective emphasis is not a healthy one for the individual. Hatred for the thing feared is turned inward thus providing a pernicious outlet for the emotions from the tension caused by fear. (See Lay - Man's Unconscious Conflict, pp. 306, 309 and Shand - Foundations of Character, p. 59.)

The only sufficient sublimation of fear is found in religious reverence and awe. The resulting emotional activity finds an outlet in worship. The element in the worship experience in which fear is finally sublimated is that of love. For, as Mr. Shand has pointed out, an object may be alternately loved and hated without a change in the object. In what way may the change, in which love supplants fear, be brought about? Partly by identification with the 'be-injured' response. It happens after this fashion: the object which is feared causes, as shown before, the desire to injure or to be injured. This places the whole of the nervous system under a great strain. There is the strain of waiting for the expected to happen, which may be extremely enervating. There is the additional danger of subjecting the whole nervous system to such a state (continued)

Christ and Identification with the Sentiment of Love

Christ was perfectly identified with the sentiment of love. Christ embraced the 'be-injured' love response completely and it carried Him to the Cross. Perfect identification with the idea of love, now, as then, involves the

(continued) of tension as that produced by the emotion of fear. This danger passes from the purely psychological because of the prolonged injections of powerful stimulants, such as adrenalin, into the blood stream. The painfulness of the emotional state is warning enough of its danger. The condition produced by fear, then, must not be allowed to continue for long. Relief must come either through the channels of injury to the subject or injury to the object of the fear. Injury to the subject of the fear may often be welcomed. This is especially true when, by the law of relativity, the pain from the injury received may not be as great as the pain from the emotional stress preceding the injury. In which case injury would be welcomed. Thus hatred for the object would be changed into love. Further, as shown above, there is always present the desire to end the suspense of fear. When that desire is fulfilled and the injury received, the emotion of hate gives way to love.

On the lower levels of human behaviour every object with which the individual comes in contact is a potential enemy. In fact, every reaction is to the object as an enemy. Closer contact may be desired, however, to end the tension caused by fear. Now increased knowledge of the object may reveal it as a benefactor. It is this attitude which is assumed on higher levels of human intercourse. Instead of considering the other self as an enemy, the individual tends more and more to regard the newcomer as a possible source of pleasure. Even if the self encountered is an enemy the pleasure is, often, no less real if contact with that self removes fear. The desire to escape fear determines that the normal attitude be that of the 'be injured' response. This attitude can only be assumed generally when no injury is expected. It is upon this belief that the individual will stake his chance of being injured against the decision not to injure. A continuance of such decisions over a period of time builds up such tendencies into habits. The resulting emotions are thus built up into a system which demands submission to the 'be injured' rather than to the 'injure' alternative. The self responds to objects with trust and confidence. When love rather than hate is dominant, all responses will be governed accordingly. (continued)

Cross.⁽¹⁾ Any attempt to escape the implication of the Cross means that self-assertion and dominance are striving for recognition. To accept the one is to reject the other. The choice is between the ego and Christ. When the individual makes the momentous choice of the renunciation of self and accepts love through Christ, his thoughts turn outward and he strives to will other selves to renunciation and acceptance of love, for only in fellowship can love abound. Thus the individual is led to the dedication of the self in order to satisfy the demands of love.⁽²⁾

(continued)

The emotional system is not always embedded strongly enough into habitual tendencies of man to escape reversion to the hate responses. The reversion is brought about by the mind changing from the attitude of submission to that of subjugation. This change is known in psychology as ambivalence. It is brought about by a realisation of the self that submission and self-assertion are somewhat contradictory states of mind. The self, not being willing to accept submission, seeks dominance through reversion to the attitude of hate. The reason for such a decision on the part of the individual, i.e., to revert to the lower level, lies in the fact that the individual had never been satisfactorily identified with the emotional system, or sentiment. Love had never been accepted as the controlling sentiment of life. A final test of self denial will often find the individual unprepared to make the full surrender and a sudden dominance of the primitive, egotistic self is inevitable. Fortunately this change from the love to the hate response is rarely permanent unless the self becomes identified with hate. It is only perfect love that casts out all fear and, consequently, all hate.

(1) Hadfield and Browne - in Psychology and the Church, p. 257.

(2) Hadfield and Browne - in Psychology and the Church, p. 256.

THE ELEMENT OF DEDICATION

Dedication and the Sacrifice of Love

The idea of sacrifice is common to all religions but it is observed in a special way in Christianity. Forms from foreign sources have been adapted and infused by Christianity with new and wider meanings. To trace through the maze of influences from Old Testament and other sources would take too much space, and yet the impact of these influences upon the Eucharist must not be ignored. Along with the forms there were many terms adopted which were used to express sacrificial ideas. These terms were reinterpreted and given Christian significance. It is in the likelihood of two interpretations that confusion often arises. For instance, there are those who insist that the Lord's Supper is a sacrifice in the sense of the old meaning of the word, namely, it is an offering in itself. The basis for such an assumption is found in the words of the Master when the disciples were importuned to "Do this in remembrance of me." The words are taken to mean 'offer this.....'

It has been pointed out, however, that the idea of sacrifice in the institution actually centres about the action of Christ's death, when He said, "This is my body which is given for you."⁽¹⁾ In giving the bread He gives Himself. He was soon to give Himself over as a 'ransom for many.'⁽²⁾ The significant spiritual meaning of His death is 'already present' in the sacrament. In giving the cup He was

(1) Luke 22:19.

(2) Mark 10:45.

associating the disciples with His great sacrifice which was soon to follow. Those acts were, for the disciples, anticipatory, but that very fact shows the participation to be of grace and not of merit.

To-day, the sacrament unites us with Christ in His sacrifice, and we, as members of His 'body' dedicate ourselves to God as a 'living sacrifice.' For Christ is the unseen Guest in the observance of the Eucharist. Through the united action of communion the congregation have a share in His sacrifice; and through dedication, present themselves a living sacrifice, resolved to live after the manner of the life He set before them.

THE ELEMENT OF PEACE

The Peace of Perfect Personality

By identification with Christ, the Sinless Sufferer, the sense of guilt is removed. Sin has been expiated in the sufferings of Christ upon the Cross. The sinner is cleansed and his burden removed. But this is only the first act in the process of redemption. Full salvation demands continual attainment of Christlikeness; identification culminating in full transference. Christ is more than a personal Saviour - He is also the Redeemer of Humanity. Identification with Christ includes sufferings not only for personal sins, but also for the sins of the race. In redeeming man Christ reveals God.

God, in Christ, chooses the way of suffering and death, because the alternative would be a denial of love. The moral development of the worshipper is toward its culmination in the love of God. The fully developed moral

personality will respond completely to the law of love. Such a personality is found in Christ, and in varying degrees in those who are His faithful followers. Christ completely identified Himself with the be-killed love response. On the Cross He suffered all the terrible agony that can be endured, in love, through submission and death. But Perfect Love has no other alternative than to choose the Cross. Thus, during those agonising hours in Gethsemane Jesus chose between self and the Cross; between killing and being killed; between conquest and submission. Love thus made its great renunciation of self.

Such adjustment to reality conceived as God (at its highest and most characteristic degree) brought to Christ, and it will bring to us as we incorporate the idea of the Cross of Christ into our lives, a consuming and lasting Peace. He was able to say, as His followers will be able to say to the degree they grow toward a full and perfect knowledge of reality as God, 'nevertheless, not as I will, but as Thou wilt.' The sinless perfection of Christ, in accepting the Cross, gave Him Perfect Peace.

CONCLUSION

In the New Testament accounts of the institution of the Sacrament of the Lord's Supper are to be found the nuclei for the many strains of religious belief and experience. That which would be apprehended in part is here integrated in a rite that presents it all as a gift of God. The individual worshipper may, on occasion, be conscious only of one or another emphasis, but all the worship elements are to be found there because God in Christ is there. In the observance of the rite Christians realise anew their dependence upon Him for everything; and all is rendered back to Him through dedication in thankful praise.

The Last Supper was a social meal of Jesus and His disciples, and yet, from Christ's words of blessing, and the fact of His imminent death, it received a new and wider meaning. It came to be a commemorative act charged with anticipation of His return; a foretaste of the everlasting communion in the Kingdom of Heaven. Further, it became a focussing-point, a centralising, of the continued Presence of Christ; the act of breaking the bread being identified with the act of Christ's redeeming sacrifice. The observance of the rite becomes an act of communion of the disciples with each other, the whole body of believers, and with Christ. It is Christ Whose tender love for His disciples elicits from them a similar emotion further impressed by the knowledge of His abiding love even unto death. All is celebrated in honour of the crucified and risen Christ.

CHAPTER IV

THE ROMAN CATHOLIC OBSERVANCE OF THE MASS

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C H A P T E R I V

THE ROMAN CATHOLIC OBSERVANCE OF THE MASS

Introduction

The Roman rite is the result of long development in which can be traced the contributions of peoples of different Eucharistic conceptions, each seeking to give expression to its own needs and to the form which it had inherited from the past: For both the Orient and the Occident have left their imprint upon the rite as it is used today. The Kyrie Eleison, Gloria in Excelsis, Credo, and even possibly the Agnus Dei were imported from the East; the greater part of these changes being introduced after the sixth century.⁽¹⁾

The Mass of the sixth, certainly the fifth, century was of very simple composition. It may be said to be Roman in all its contents; materials from elsewhere not having been adopted at this time.⁽²⁾ The service proceeded something as follows:

1. The choir sang a Psalm, or introit, as the clergy entered.
2. Then a prayer or collect was said by the celebrant.
3. Readings from the Bible there followed, separated by a Psalm called a "gradual."

(1) For a longer discussion of this position, see Bishop, E. - *Liturgia Historica*, pp. 1-19, Burkitt, F. C. - *Christian Worship*, pp. 40-63, and Brilioth, Y. - *Eucharistic Faith and Practice*, Evangelical and Catholic.

(2) It is true that the Introit, Gradual, Offertory and Communion are, strictly speaking, not Roman in origin, but Rome adopted them when they made their appearance, and from Rome they spread to other places.

4. During the collection of the offerings of bread and wine, the choir sang a Psalm (the offertory).
5. The celebrant then reads another collect (the "Secret"), which is followed by the
6. Preface--a sort of introduction to the Sacrifice which is to follow.
7. The Sanctus is then sung, after which follows
8. The Consecration, prayer, and the great sacrifice.
9. The celebrant recites the Lord's Prayer before the
10. Communion of the people. During communion, a Psalm is sung by the choir.
11. After another collect, the people are dismissed.⁽¹⁾

What a simple service! How powerful it must have been! Place upon this outline the pattern of worship service as outlined in chapter two of this thesis; the similarity between the two is apparent. The parallelism is clearly shown in the following analysis:

The Elements of:

- | | |
|---------------|-----------------------------------|
| 1. Reverence | The Preparatory Prayers, Introit, |
| 2. Humility | Kyrie and Gloria |
| 3. Dependence | Readings from the Bible |

(1) For further discussion of the Early Roman Liturgy read Bishop, Edmund - *Liturgica Historica*, Ch. I; Fortescue - *The Mass*; Duchesne - *Origines du Culte Chretien*.

	Gloria in Excelsis
4. Gratitude	Introit, Gradual, Alleluya, Sequences, Nicene Creed, Preface and Sanctus
	Preface
	Sanctus
5. Love	The Canon with its Prayer of Consecration and Sacrifice and other prayers
	The Pater Noster and Fraction
	Agnus Dei, Kiss of Peace, Communion and Post Communion
6. Dedication	Offertory Psalm and Collect referring to the offered gifts
7. Peace	Final Prayers and Dismissal

The only distinct difference between the psychological outline, as given in this essay, and the outline of the Roman rite, is that the elements of Love and Dedication are inverted in the latter rite. It might be well to mention, however, that these two important elements are so intertwined in the Roman rite (both ancient and modern) that they cannot be separated save for academic purposes.

The simple outline (and doubtless the effectiveness) of the old Roman mass is apparent.

The Mass of today is, in reality, the result of years of Roman accommodation to the liturgical contributions of other nations. During these years of adjustment, the rite was notably enriched by the introduction of the dramatic into the service; the actions of the celebrant being made, in large measure, expressive of the words used in the service. These modifications of the rite came from the rich devotional

life of the people as it sought expression through ritual. Doubtless, were it not for the decrees of the Council of Trent, the same spirit, which today must find expression in devotional manuals, would react in like manner upon the Central rite of the Church.⁽¹⁾

The word "Mass" is commonly used to include the two divisions of the Roman form for the observance of the Eucharist, i.e., the ordinary of the Mass and the Canon of the Mass. The Latin for Mass is Missa, a form of Missio, meaning in English, dismissal. Towards the end of the Roman Eucharist the priest says, "Ite, missa est" ("Go, this is the dismissal"). From the above formula the word "Missa" has come into use as a convenient term for, first, that portion of the service at which in olden times only the faithful could remain, and, second, since the catechumens are no longer dismissed, it has come to be applied to the liturgy proper, i.e., the celebration of the Eucharist.

The date the word "Mass" came first to be applied to the entire service is problematical. It was used by Ambrose,⁽²⁾ and the word "Maesse" was in current use in the England of King Alfred's time. Amongst most English-speaking protestants the word has been associated with the distasteful ideas and practises which were embodied in mediaeval Roman Catholicism. These objections centred about private masses,

(1) A suggestion of this is found in "Voodism in Music," by the eminent choir leader at Westminster Cathedral, Sir Richard Terry.

(2) Reference is found in Ambrose's letters in Nicene and Post-Nicene Fathers, Ep. 20:4.

masses in which the priest alone communicated, and against certain conceptions of sacrifice. Actually, however, as is clearly seen, the word "Mass" has no doctrinal significance.

THE ORDINARY OF THE MASS

I

THE MASS OF THE CATECHUMENS

THE ELEMENTS OF REVERENCE AND HUMILITY

These two elements of the worship cycle are studied together, for it is somewhat difficult to separate the materials as they are actually presented in the Mass. Applying to the Mass the pattern of the worship cycle previously discussed,⁽¹⁾ the elements of Reverence and Humility are found to consist of the following parts:

1. Preparatory prayers; 2. Introit, Kyrie and Gloria.

1. The Preparatory Prayers

1. The Preparatory prayers consist of the forty-second Psalm,⁽²⁾ the Confiteor and Versicles. These prayers are, in reality, private devotions said by the priest at the foot of the altar. In them the congregation has no actual part. The first rubric⁽³⁾ reads: "When the priest has vested,

(1) See Chapter II.

(2) This is the Vulgate number. It is forty-three in King James and other Protestant translations.

(3) Some Missals, i.e., The Roman Missal, by Abbott Cabrol, give additional preparations for the Mass which may be used *pro opportunitate sacerdotis facienda*. These preparations consist, mainly, in versicles, prayers, and Psalms. The Asperges, "Thou shalt sprinkle me with hyssop, O Lord," is said by the priest before the chief mass on Sundays.

he goes to the altar, bows or genuflects before it, makes the sign of the cross, and says aloud:

'In the name of the Father, and of the Son, and of the Holy Ghost, Amen.'

"Then he joins his hands before his breast, and begins the Antiphon:

I will go in unto the altar of God,
Unto God, who giveth joy to my Youth.

"Then he says the following Psalm 42 alternately with the servers: At the close of this Psalm, the Gloria Patri is said, together with the versicle above, "I will go in unto the altar of God."⁽¹⁾ Up to this point the service has been predominantly objective. In the confession, however, the pendulum of attention swings from the objective, with its thoughts of God and His Majesty, to the subjective with its thoughts of self and humility. The rubric preceding the Confiteor reads: "Then with his hands joined together he bows low and makes the confession:

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly, in thought, word and deed (he strikes his breast three times, saying), through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul--all the saints, and you, brethren, to pray to the Lord our God for me.

(1) The custom of saying the Gloria Patri as a concluding doxology to the Psalms is a very old one. It is used according to Cassian ("Institutes of the Caenobites," Book II, Ch. VIII) as early as the fourth century and was regularly used in Rome in the fifth century supposedly by St. Benedict. While the trinitarian use of the Gloria became a test (against the Arians) of orthodoxy, the principal purpose of the doxology was to turn the Psalms into Christian hymns. This was accomplished by affirming belief in God as revealed through the trinity in the New Testament.

While most Protestants would object to the above confession, because it is addressed to "blessed Mary ever Virgin" and the saints, the principal thought in the prayer, together with its position in the formula of preparation, is to be regarded as admirable. It must be remembered, however, that this confession is said by the priest at the foot of the altar; the response being given by the servers. The opportunity for a general confession by the congregation is thus omitted. This is a pity. An otherwise finely adjusted formula of preparation for worship reduces the congregation to the status of mere onlookers. They may, of course, on their own initiative, participate in private devotions, which, though valuable, cannot replace concerted group action. This is especially true with regard to confession, for the reason that there are sins for which the group, and not the individual, is responsible. Further implications of the Confiteor will be discussed later.

2. Introit, Kyrie and Gloria

The elements of reverence and humility continue in the Introit Psalms, ninefold Kyries and the Gloria in Excelsis; the element of humility being expressed in the Kyries. Up to the tenth or eleventh century, the service began with the singing of Psalms.⁽¹⁾ The Psalm was accompanied by an antiphon which was sung as the Pontiff and his ministers came in procession from the Sacristy. This worthy custom came to be altered and consists today in the antiphon

(1) St. Bernard says in his Cant. Sermon 7: "The Christian finds in the Psalms a sweet food for the soul."

of one verse of the Psalm and the Gloria.⁽¹⁾ The Gloria may have been introduced into the Mass as early as the sixth century.⁽²⁾

The Kyrie⁽³⁾ is a short litany of Greek origin, as the words would seem to indicate. Together with the Introit, the Kyrie and Gloria serve to emphasise the objective in worship. Further, because of the teaching of the Church on the "Presence," it is possible for the sense of the "numinous" to be aroused early in the Roman service. If the Preparatory Prayers seem too subjective in their subject material for any worshipper, he must surely sense the objectivity of the materials represented by the Introit and the Gloria. While the Kyrie rightly belongs to the element of humility, its position between the Introit and the Gloria, the command that it be said "alternately with the servers,"⁽⁴⁾ e.g., antiphonally,

(1) Some of the Introits, e.g., Isaias 30 (Second Sunday of Advent), are from other books in the Old Testament, and some, e.g., Philippians 4 (Third Sunday of Advent), are from the New Testament. Likewise, e.g., the Mass for St. Thomas a Becket, some of the Introits are not taken from Holy Scriptures at all.

(2) Bishop, E. - *Liturgia Historica*, p. 7. His information seems to be drawn in part from a rule for monks drawn up by St. Caesarius when he was Bishop at Arles (503). It is found among the Canticles at the End of the Psalter in the Codex Alexandrinus (fifth century). It is found also in the Apostolic Constitutions (VII, 47). Tradition places its use as early as 139 when it was appointed to be used at Mass on Christmas night by Pope Telesphorus. It is a Greek hymn, and it is barely possible that it refers to the opening words of Luke 2:14.

(3) See page 205 for fuller explanation.

(4) The servers represent here, as in the Prayers of Preparation, the people participating in the Mass.

and the use of incense⁽¹⁾ all serve to excite the sense of the "numinous" in the worshipper. These three parts of the liturgy constitute a very adequate beginning for a service of worship.⁽²⁾ There are, however, several further suggestions to be made with reference to the Beginning of the Mass.

The Need for a General Confession

While Heiler speaks of the Confiteor as "an echo of (an) Early Christian prayer,"⁽³⁾ its incorporation into the liturgy as it is used today probably came during the middle ages.⁽⁴⁾ During that period, ~~the~~ the ~~communication~~ communication by the congregation became rare. When practised, by individuals, it was generally preceded by private confession.⁽⁵⁾

The need for a general confession (likewise communion) for all the people is recognised by Roman Catholic theologians.⁽⁶⁾ This is evidenced in two ways: The teachings

(1) At high mass after the priest has blessed the incense, with: "Be thou + blessed by him in whose honour thou shalt burn, Amen," he receives "the thurible from the deacon, and incenses the altar in silence."

(2) The Gloria, which has been called the "Great Doxology," is not sung on certain days, e.g., Third Sunday of Advent.

(3) The Spirit of Worship, p. 69.

(4) The formula of preparation is not found as a whole before the tenth century according to Cabrol, The Roman Missal, p. 20. The twelfth century is probably more exact. See Srawley, The Holy Communion Service, in Liturgy and Worship, p. 333.

(5) There are striking exceptions to this rule, however. Von Hugel, "The Mystical Element of Religion," I., 117-123, mentions Catherine of Genoa, a great saint of the Middle Ages, who for many years was a daily communicant, with private confession only once a year.

(6) The Confiteor is again said at the time of communion, the rubric reading: "The deacon.... says the Confiteor in the name of the people."

that 1. the people, through identification with the priest in his confession, may obtain remission from daily venial sins and 2. the acts made by the priest are considered sacramentals "which operate in virtue of the prayers and merits of the church."⁽¹⁾ The first of these two teachings is implied in the liturgy when the servers repeat the confession; the second is shown clearly in the absolution given by the priest: "May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting."

If the formula of preparation ended with the absolution, the above teachings would be more clearly expressed in the liturgy. The fact is that the remaining versicles are confusing in their use of pronouns. The versicle following the absolution reads, in part, ".... grant us pardon." The next two versicles with their responses use the pronoun "us." The next reads: "Domine, exaudi orationem meam," with the response, "Et clamor meus ad te Veniat." In the prayer following "us" is used, but in the prayer where the priest kisses the relics of the saints, the pronoun goes back to "my." One Latin writer, Lefebvre,⁽²⁾ makes his case that the prayer is a "sacramental which purifies our souls if we unite ourselves with the priest" by translating the prayer over the saints as follows: ".... by their merits and those of all the saints to vouchsafe to forgive us all our sins." The Latin reads, however: ".... Et omnium Sanctarum: ut indulgere digneris omnia peccata mea."

(1) Read Lefebvre, Catholic Liturgy, pp. 82-83.

(2) Op. cit., p. 83

The above is given in an endeavor to show that the need for a general confession is recognised by Roman liturgical writers and that they have made an effort to show that the need is met by the liturgy.

It is doubtful if a vicarious confession of sins can fully satisfy the needs of the worshipper. The Roman Church has recognised, and met, the need for private individual confession in an adequate way. Private confession is a method employed by the Roman Church to secure moral fitness for communicants. It is a worthy custom. Confession before communion only is likely, however, to build up awe and reverence for the rite itself rather than for its Founder. This conception may, for some minds, amount to a substitution of the symbol for that which it represents. The danger of such a substitution is increased with the teaching that in the observance of the rite sins are forgiven.⁽¹⁾

It must be remembered that the experience of worship itself bears witness to the fact that God is personal and responsive to man. Anything which tends to militate against this conception is to be questioned, for in an adequate worship experience the individual must feel that it is God against whom he has sinned. The awfulness of sin is perceived only in the presence of God's Holiness. Relief comes to the sinner through the belief that God alone can forgive sins. This encompasses a breadth of understanding that reaches far beyond the desire to conform to a rite. It is the knowledge of God as love that gives confidence to the self suffering from doubts as to God's mercy. No matter

(1) See Lefebvre, Catholic Liturgy, p. 82. He suggests that this is an easy means of purifying "our hearts."

from what cause it may come, sin can only be referred to God, and conflicts can be resolved only where God's forgiveness is experienced.⁽¹⁾ To this end, men ordained of God may point the way but they can never alone give utter satisfaction and integration to a distraught soul. This comes through communion between the self and God. The worthiness of private confession is not questioned, but care must be taken to insure that individuals know it to be a preparation for the full forgiveness which comes from God. Such an experience cannot be attained vicariously.

The Mass and Forgiveness of Sins

A

It is an interesting fact that at the same time various safeguards were being thrown around the Mass to insure that those who communicated would be free from moral sin, there was the additional idea that God, through the Mass, was capable of forgiving sin. The idea is intelligible historically, however, because of the belief in the One Sacrifice offered for the forgiveness of sins and, in addition, the implied meaning of the words of Institution. The

- (1) Otherwise, by differentiation, the individual comes to believe that he is not dependent upon God for forgiveness for wrongs committed. If, by transference, the forgiveness of sins comes to be associated with a rite, the necessity of God's forgiving grace may also be nullified in the mind of the individual, a conception which will prevent adequate integration and adaptation in the worship experience. It was such a danger as this which grew with the teaching of the Roman Church that forgiveness of sins was to be secured in the Mass itself.

The necessity for a mutual confession of sins, and its resulting influence upon the entire human personality, is strikingly shown in a passage from St. James (5:16). It reads: 'Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.'

idea is intelligible psychologically because the sense of sin is always most manifest when man is in the presence of the Holy. When the Mass is regarded as a renewing of the Sacrifice upon the Cross, with its saving influence for man, the effect will extend even beyond the circle of communicants to the non-communicants. Even a viewing of the miracle will affect the worshipper subjectively, in the form of a sense of sins forgiven. Of course, the actual material communion carries the greatest benefit of all, for while some sins are forgiven in acts of penance following confession, greater sins are forgiven in the act of communion, with the benefit extending even to the counteracting of the disposition to sin.

B

This latter conception points toward the Johannine teaching concerning the mystery, rather than that of the Synoptics. Communion in this sense is not a direct appropriation of the actual Sacrifice of the Cross but rather a strengthening of the same through the mystical infusion of goodness and love. It is a spiritual food. Even if the forgiveness of sin is regarded as the chief objective, the gift of Divine mercy is an added gift of power. This close connection between penance and communion, with its great emphasis upon preparation for communion, constitutes a thoroughgoing contribution to Eucharistic thought and practice. It is necessary for a fully developed evangelical idea of the Sacrament, and the influence of such a conception has been felt throughout succeeding generations.

C

The great danger of such a system of penance, however, is that it may lead the Church into a bondage to legalism. Vicarious communion through the priest may increase religious awe or it may deaden personal responsibility. Failure to direct the energy released as a result of the experience of communion into channels of social service, as demanded by dedication, which is Christ-centred, may cause the worshipper to seek a perverted satisfaction in multiplied performances of the rite. Such a use of psychological principles secures adherents to forms, rather than dedication to ideals; forgiveness of sins comes to depend upon rules of ritual, rather than upon the Grace of God. ca/

D

Actually, the Roman Church has provided opportunities, both corporate and individual, for confession of sins and abasement. The materials are not, however, properly placed in the element of humility. In addition to the confession which forms part of the Priest's Preparation at the altar at the beginning of the service, there are the Kyries, offertory prayers, the Lavabo Psalm, the Agnus Dei, and some of the prayers before and after communion--all of which belong, properly, to the element of humility or the second part of the worship cycle. The effectiveness of the materials is thus considerably curtailed because of their misplacement in the ritual.

THE ELEMENT OF DEPENDENCE

When the worshipper has perceived the majesty and greatness of God, his thoughts immediately turn inward. From those first moments of humility, when he feels, with Isaiah, "I am undone, a man of unclean lips," the worshipper begins to grope for power again to face the world. Through the promises of God, he realises that he can "do all things through Christ Who strengtheneth" him. This sense of dependence is necessary for a complete worship experience. In the experience of the worshipper it is manifested in two ways, though the second is really an outgrowth of the first. When the sense of dependence first comes to the worshipper, his mind is directed Godward in an abstract conviction of reliance upon a God of love from Whom comes salvation. With the ceaseless rhythm of attention from the general to the particular, this thought tends to crystallise. The second stage in the element of Dependence recalls to the mind of the worshipper how Christians through the years have, with God's help, attained the good life. Thus commemoration becomes the principal manner of expressing the element of dependency.

In the Roman rite, the element of Dependence finds expression through the Collect, Readings from Scripture and the Creed.

1. The Collect and Other Prayers⁽¹⁾

The objectivity of the Gloria in Excelsis (discussed under humility) turns to practical subjectivity in the Collect.

(1) The collect (Latin colligo, collectus = to gather together) is one of three primary forms of liturgical prayer, the others being the Litany, a prayer in dialogue, and the Eucharistic Prayer, or prayer of praise (continued)

After the Gloria (if it is said), the "priest kisses the altar at the middle, and turning toward the people, says:

V. The Lord be with you.

R. And with thy spirit.

He then says, 'Oremus,' and one or more Collects as required by the order of the office."

2. The Epistle or Lessons, Gradual, Tract, Alleluia, Sequence

Following the Collect (or Collects), the Epistle is read or sung.⁽¹⁾ The reading of Scripture has always formed a prominent part of the introductory portion of the Christian liturgy.⁽²⁾ In early times the Scripture was chosen by the presiding minister who stopped the reader when enough had been read. Soon there came a need for proper lessons for particular days. This need was met as early as the fifth century by St. Jerome.⁽³⁾

(continued) which was not necessarily associated with the Holy Eucharist. In ancient times the people from different parishes met together (Station days, they came to be called in Rome) where the presiding minister would suggest a subject for prayer. When all had finished (It may have been a silent prayer), he would "collect" all the petitions of the people in a prayer suitable for corporate presentation. For fuller discussion, see Duquesne - Christian Worship, p. 106 ff., MacKenzie, K. D. - Collects in Liturgy and Worship, p. 374 f., and The Mass, p. 24 f.

- (1) The name Epistle is given to this reading because they are often from St. Paul. They may be, however, from either the Old or New Testament, e.g., on Ember Wednesday the Epistle is from the Prophet Isaias, Chapter 2.
- (2) Justin Martyr says: "The commentaries of the apostles or the writings of the prophets are read as long as time allows." (Apol. I, lxvii, 1) Origin (Homilies, passim) Tertullian (De Praescript, 36), St. Cyprian (Epp. 38), and Books II and VIII (five lessons), all mention extensive use of Scripture.
- (3) See Proctor and Frere, op. cit., pp. 465 f., and Fortesque, op. cit., pp. 254 f.

There has been considerable variance as to the number of lessons read. On Ember Wednesdays and Good Friday, three lessons are read; on Ember Saturdays, three or six or seven; on Holy Saturday, there are twelve.

The Gradual, Alleluia, Tract and Sequence (or Prose) are different types of chants.⁽¹⁾ The Gradual is a Responsory (Psalmus responsorius), the Alleluia an Antiphon; the Tract and Sequence are chants without repetition or refrains. The use of Psalmody between the lessons dates back to early days⁽²⁾ and the practice is represented today in a reduced form in the Gradual, Alleluia and the Tract, the Sequences (few in number) being of ecclesiastical composition. The Gradual is sung before the Gospel and followed by the Alleluia except from Septuagesima to Easter Eve and on Ember Days and Vigils when it is followed by the Tract.

3. The Gospel

In olden times the reading of the lessons was not restricted to men of Holy Orders. But very early the Gospel was surrounded with increasing majesty and ceremonial so that it naturally became the custom for persons of some ecclesiastical dignity to proclaim it.⁽³⁾ Today the singing or recitation of the Gospel is accompanied by much solemnity. The Book is reverently kissed by the priest, the Gospel is

(1) Gradual gets its name from the position from which the Psalm was sung, i.e., on the steps of the choir; Alleluia is the name given to the chant because it begins with this famous acclamation; Tract means a Psalm sung without repetition or refrain (Psalmus tractus).

(2) See Books II and VIII of the Apostolic Constitutions.

(3) Fortesque, op. cit., pp. 280 55., thinks that this change came as early as the fifth century when it became "more and more the Deacon's special privilege."

preceded and followed by prayers recited secretly and at High Mass the deacon goes in procession with lights and incense. Further, the deacon asks the celebrant's blessing, "Pray, sir, a blessing," before he reads; the Textus is censed; the sign of the cross is made upon the text, and on the forehead, mouth and breast of the worshippers; and the singing is prefaced with Dominus vobiscum and Gloria Tibi, Domine. After the Gospel the celebrant is censed and kisses the text. Following the reading (not singing) of the Gospel, the Laus Tibi, Christe is said.

4. The Sermon or Homily

In ancient times the Sermon or Homily (an explanation of the Gospels) followed immediately after the Scripture Lessons. Justin Martyr (second century) gives evidence of this custom in his account of the observance of the Eucharist. During the Middle Ages, owing to the ignorance of the clergy, preaching became rare, so that in many instances injunctions were necessary in order that the people might be instructed in the Creed, Commandments, Gospels, etc.⁽¹⁾ In modern times the extent to which the Sermon is used in the Mass depends upon the favourable disposition of the celebrant.

5. The Creed

The Creed was inserted into the Mass in the eleventh century. It is the formula of Nicaea and Constantinople, and

(1) Constitutions of Archbishop Peckham, 1281.

dates from the fourth century.⁽¹⁾ It is recited (only at certain masses) by the priest "at the middle of the altar" with hands extended, lifted up and joined.

The Commemorative Aspect of the Roman Rite

The preceding five divisions show the extent to which the historical side of the Eucharist rite is stressed in the Mass. But, like other aspects of the service, the commemorative came to be obscured by the offering of the sacrifice. This is true even though the words of institution came to be regarded as liturgical formula. This tended to overshadow their historical meaning.

The Oblation, or Anamnesis, rehearses the redemptive acts of Christ, and two other passages⁽²⁾ in the Canon revere the memory of the saints, but these affect only the celebrant, for the people do not hear them. The lections mean little more to the people, for though they may be heard they cannot be understood. Of course, this evil is remedied to some extent by the exposition of the Gospel in the vernacular. Whilst the above opportunities have not been adequately utilised, there are two ways in which the Roman Church has succeeded in presenting to its people the historical side of the liturgy.

(1) See J. H. Srawley - The Holy Communion Service in Liturgy and Worship, pp. 314-315; and C. H. Turner - History and Use of Creeds, pp. 50 f., for further discussions.

(2) The Commemoration of the Saints and the Commemoration of the Dead.

a. The Liturgical Year

It is probably in the development of the liturgical year that the Roman Church has made its chief positive contribution to Christian liturgy. Through the use of variable texts there is given a peculiar significance to each Mass. This is a worthy contribution. The connection of the cardinal facts of redemption with special days through the use of texts, music and ceremonial, is a continual reminder to the people of the memorial aspect of the Eucharist and is most valuable, even though cloaked in a foreign language. Whilst the worshippers understand the portions of the Mass repeated frequently, they must miss much of the special material. Even though they have an English translation of the missal, it is difficult for them to follow the service through such an enormous amount of liturgical material. There are over fifteen hundred pages in the missal upon which this study is based.⁽¹⁾

The emphasis placed upon special days tends to impress upon the memory of the worshipper the materials associated with them. The special colours of priestly vestments, appropriate melodies for chants and proper Scripture lessons for the day, all aid in presenting successive acts of the story of salvation to the devout Roman Catholic and help him in his 'living' of the Church year. It would be difficult to find another service of similar length⁽²⁾ in

(1) Dom Cabrol's, The Roman Missal.

(2) The length of the high Mass depends upon the music used.

which so much doctrine is symbolically and dramatically portrayed, so much opportunity for devotion both corporate and private provided, and so much Christian duty presented.⁽¹⁾ There is not only a proper of the seasons but a proper of the saints as well. This applies both to the whole Church as well as to individual churches. Thus in a strange way the dedicatory element lends strength to the element of dependence.⁽²⁾

b. The Expositions of the Mass

There is a second way in which the commemorative side of the Eucharist is stressed in the Roman Rite. While not actually contained in the liturgy, it may nevertheless be a powerful reminder of the historic side of the Eucharist. This is the attempt to give allegorical explanations of the various stages in the rite.⁽³⁾

The first part of the Mass has been allegorised into the history of Christ before His entry into Jerusalem. The Introit symbolises the Coming of Christ and His ministry while the Gloria depicts the joy in Heaven after the Resurrection. The Epistle and Gospel represent the preaching of the Old and New Covenants and Christ's own preaching. The Salutation at the Offertory is represented as the greeting

(1) See Byington, *The Quest for Experience in Worship*, p. 34.

(2) Heiler calls this emphasis a "great Mystery-drama with many acts. It is not so much the individual Mass which has this character..., but rather the Church's year as a whole." - *The Spirit of Worship*, p. 59.

(3) Frere, *The Principle of Religious Ceremonial*, pp. 151-154; Fortesque - *The Mass*, p. 195; and Duchesne - *Christian Worship*, p. 47.

of the crowd at the Triumphal Entry. With the offering of the Oblation, Christ symbolically enters the temple to offer Himself to the Father. The first part of the Canon recalls the beginning of the Passion. The Death of Christ, the Centurion's Confession, the Burial, the Resurrection, the appearance at Emmaus and the Ascension sum up the remainder of the service.⁽¹⁾ Such teaching has a wide influence. Its usefulness is further shown in that it has proved a simple matter to add new meaning and content as the occasion demands. The fact that the new meanings may have nothing to do with the actual material in the Canon does not seem to make any difference to the credulous communicant.⁽²⁾ And yet with all of the objections to these forced interpretations, it cannot be denied that they are thoroughly evangelical. As such, this idea of commemoration should not be neglected by any public worship which claims to be Christian and evangelical.

The above outline shows the Mass to be a dramatical symbolical representation of the sacrificial death of Christ. Simile, metaphor, allegory and parable are all implications of the principle of symbolism. The actual symbols used in the presentation are simple, yet profound. They refer, if not directly, by implication, to historical incidents in the life of Jesus.

(1) For a Roman Catholic explanation of the allegorical meanings of the Mass, see Lefebvre - Catholic Liturgy.

(2) The communicant is taught early not to pay too much attention to the content of the prayers which are often, for all their religious content, very good examples of legal rationalism. Some actually read like a law code. An example is the prayer that precedes the consecration: "Grant, we pray Thee, that this sacrifice may be in all things duly executed, valid, rational and acceptable." Heiler, in The Spirit of Worship.

Aside from the building which, of itself, is a symbol, and is an aid in creating the sense of objectivity in the mind of the worshippers, there are principally the altar, tabernacle, chalice, bread and wine, and cross, together with the vestments and actions of the celebrant.⁽¹⁾ The use of symbols by the Roman Church has long proved a powerful agency for impressing the conscious and unconscious aspects of the mind, and of directing the individual in worship.

THE ELEMENT OF GRATITUDE

The note of praise which, in the Early Church, found its chief expression in the Anaphora, has now disappeared from the Canon. The Common Preface and Sanctus still remain, though some of the Proper Prefaces do not present thanksgiving to any marked degree.⁽²⁾ The Praise lost to the central portion of the service is retained in some measure in other parts of the rite. It must be borne in mind, however, that most of the thanksgiving expressed in the Roman Rite is the praise of the high, or sung, Mass. At the low Masses there is no choir, and the congregation has little active part in the service. The element of Gratitude is set aside in favor of the element of Sacrifice or Dedication.

(1) No attempt is made here to mention all symbols, which would be a considerable study within itself.

(2) In the Preface on the Feasts of the Apostles (a singular case), the thanksgiving at the first part of the prayer is omitted in favor of: "Vere dignum et justum Est, aequum, et Salutaré: Té Dómine, suppliciter, exancire, ut gregem tuum, Pastor aetérne non deseras....."

Thanksgiving in the Mass

The principle expression of praise in the Mass is the Gloria in Excelsis.⁽¹⁾ This is followed by the Gradual which, like the Proper Prefaces, has been pruned down to one or two verses; yet the opportunity for praise is not completely lost. The Alleluia (an antiphon following the Gradual) has often been expanded into long musical phrases of Praise to God. The Sequences follow the Alleluia, and in these verses, of Ecclesiastical origin, the creative urge of the faithful finds ample opportunity for expression. There are over four thousand sequences known, many of which are among the finest examples of sacred poetry.⁽²⁾ The Nicene Creed is also to be classed among these noble expressions of Christian praise and thanksgiving. Even in the expression of sacrifice which has long dominated the Mass, men have sought and found opportunity for praise. When man's need for praise is considered, is it any wonder that low Mass has been called "a diminished rite" by a Roman Catholic commentator?⁽³⁾

Music and Identification in the Mass

The direct and immediate effect of music upon man is evident to the sagacious observer of the sung Mass. Upon

(1) It is not used during Advent and from Septuagesima to Easter (save on Maunday Thursday and Holy Saturday) except on feast days.

(2) One of the best known of these Sequences is the one by Saint Thomas Aquinas, beginning:
 Lauda, Sion, Salvatorem Sion, lift thy voice and sing,
 Lauda ducem et p[ro]storem Praise thy Saviour, Praise thy
 King.
 Other notable examples of this form of Christian hymnody are the Sequences for Easter and Whitsun.

(3) Lefebvre, op. cit., p. 238.

the worshipper is brought to bear, under suitable architectural surroundings, the influence of harmony through the organ and great musical settings of the words of the Mass; movement is portrayed by richly robed celebrants who move with symbolic meanings; all being unified in proclaiming the glory of God as revealed in the redemption of His Son Jesus Christ. Under such conditions there are few present whose emotions are not aroused even though the individual worshipper may not be allowed to join in the proceedings, save with His spirit.⁽¹⁾ In such an atmosphere, criticism fades into lasting impression.

From a psychological point of view, the lack of corporate opportunity to participate in the element of praise constitutes an especial problem in connection with the Mass. It prevents identification with the action of the rite. The release of energy which the worshipper experiences, as a result of the unifying effect of the service (especially music) upon his emotions, may be directed toward the observance of the Mass itself, rather than expended through legitimate channels of social service. Utilising this energy and aided by its teachings regarding the Presence, the Roman Church has been able to build up amongst its members an adherence to the observance of the Mass that no other group has been able to equal with regard to its principal service of worship. And yet, it must be insisted, personal integration and adaptation to Reality are hindered by the lack of

(1) Though mostly connected with the Elevation of the Elements, popular books of devotion often contain beautiful expressions of praise. It is possible that ways of expressing praise might be thus provided. It is hardly likely, however, that the expression would take the essential form of concerted corporate praise. See Stone - History of Holy Eucharist, I, p. 356 f.

proper direction for the energy released in the worship experience. The loss to the Church, society, and to the individual is incalculable.

II

THE MASS OF THE FAITHFUL

THE ELEMENT OF DEDICATION

In the Roman Observance of the Eucharist, the element of Dedication, with its idea of Sacrifice, came to overshadow the element of Love, with its idea of communion. For this reason the second part of the "Ordinary of the Mass" or the "Mass of the Faithful" with its presentation of "sacrifice and eucharistic banquet" came to be regarded as the essential part of the Mass. This portion of the Mass may be subdivided as follows: (1) The Offertory; (2) Preface and Sanctus; (3) Canon; (4) Agnus Dei, kiss of peace, Communion and Post-Communion; (5) the final prayers and dismissal.

1. The Offertory

The offerings (oblation) of the primitive Christian Church were in kind, and included not only the bread and wine of the Sacramental Elements, but also gifts for the needy and the clergy. The Eucharist was then regarded as the Church's thank-offering for the blessings of Creation and Redemption.⁽¹⁾ The gifts of the Earth were brought to God as an act of

(1) Read Clement of Rome (ad Cor. 44), Cyprian (de op. et Eleem., 15) and Justin Martyr's First Apology, which is even earlier than the other two.

homage and as an acknowledgement that all things come from Him. This practise continued for many centuries in the West.

The preparation of these gifts required a certain amount of time, during which a suitable Psalm (with Antiphon) was sung. The Offertory is a survival of that custom. It now consists in a verse or two of a Psalm and other prayers which mark the various stages of the offering.

Following the Creed, the Priest turns to the people and says: "The Lord be with you." The Offertory then follows.⁽¹⁾ The priest taking the paten with the host offers it up, saying: "Receive, O holy Father, almighty, eternal God, this spotless host, which I, thy unworthy servant, do offer unto thee, my living and true God, for mine own countless sins, offenses, and negligences, and for all here present; as also for all faithful Christians, living or dead, that it may avail for my own and for their salvation unto life eternal. Amen."

"Then, making a cross with the paten, he puts the host on the corporal." Water and wine are then poured into the chalice, the priest blessing the water (save in masses for the dead) and saying the following prayer, which has been given various symbolic meanings.⁽²⁾

O God, who, in creating human nature, didst marvellously ennoble it, and hast still more marvellously renewed it; grant that, by the mystery of this water and wine, we may be made partakers of His divinity who vouchsafed to become partaker of our humanity, Jesus Christ, thy Son, our Lord; who

- (1) This is the first, or lesser, oblation and is not to be confused with the later oblation in which there is commemorated and represented the Sacrifice of the Cross.
- (2) For some people, the mixture is the sign of the union of the humanity of the faithful with the Divinity of Christ. For others, it signifies the union of the Divine nature with our Lord's humanity.

liveth and reigneth with thee in the unity
of the Holy Ghost, one God, world without end.
Amen.

Following this prayer the priest takes the chalice and offers it up with the prayer, beginning: Offerimus tibi, Domine. This prayer is followed by the prayer, beginning: In spiritu humilitatis.

After the gifts have been placed upon the altar, they are blessed and incensed.⁽¹⁾

The Lavabo, or washing of the hands, is an interesting relic of ancient times, then made necessary by the handling of the offerings in kind. During this ceremony Psalm 25 is said by the priest.⁽²⁾

The Psalm and Gloria are followed by the prayers beginning: Suscipe, sancta Trinitas, and Orate, fratres. To the latter the server answers: "May the Lord receive the sacrifice at thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church." The priest then says Amen in a low voice and recites one or more prayers called Secrets. In them God is asked to accept the offerings of the people and to give in return His spiritual grace.⁽³⁾ At the end of the secret the priest says aloud:

"World without end."

(1) When the altar is incensed, Psalm 140 (King James Version) is used as a prayer. "Then the priest is incensed by the deacon, and the rest in order."

(2) The Gloria is not sung at masses for the dead and at Passion tide.

(3) The offerings once meant the offering in kind, but they now mean the offerings of bread and wine. A typical secret is the one for the fourth Sunday after the Epiphany: Grant, we beseech thee, almighty God, that the offering of this sacrifice may ever purify and protect our frailty from all evil. Amen.

2. Preface and Sanctus

The dialogue with which the Preface is introduced is one of the oldest parts of the Liturgy and in substance may be traced back to the third century.⁽¹⁾ Following the salutation, "The Lord be with you," and its response, "And with thy spirit," the priest says the words, "Lift up your hearts." The response is, "We have lifted them up unto the Lord."⁽²⁾

The text of the Preface varies according to the liturgical season. It is a kind of frame into which special commemorations suitable to various days are inserted. At present there are fifteen prefaces. The Common Preface is said, however, "throughout the year on feasts which have no proper preface." The Common Preface reads as follows: "It is truly meet and just, right and availing unto salvation, that at all times and in all places we give praise to thee, holy Lord, Father almighty, everlasting God: through Christ our Lord. Through whom the angels praise thy majesty, the dominions worship it, the powers are in awe. The heavens, and the heavenly hosts, and the blessed seraphim join together in celebrating their joy. With these we pray thee join our own voices also, while we say with lowly praise": (Then is sung the Sanctus)

Holy, holy, holy, Lord God of hosts.
Heaven and earth are full of thy glory.

(1) Two of the oldest sources are the Apostolic Tradition of Hippolytus (A.D. 220-230) and Cyprian, De. Orat., 31 (c. A.D. 252).

(2) These two sentences seem to be based upon Lamentations 3:41. They are literally translated (Sursum Corda), "Hearts up" and (Habemus ad Dominum) "We have them to the Lord."

Hosanna in the highest. Blessed is he
that cometh in the name of the Lord.
Hosanna in the highest.⁽¹⁾

3. The Canon

The Canon Actionis, i.e., the Rule for the Action, is the name given to the Roman Consecration Prayer. It consists of a series of loosely connected prayers related to the various actions and intentions of the sacrifice. The first prayer of the Canon follows the Sanctus and is called the prayer of oblation for the Church.⁽²⁾ It was originally, in all probability, an extension of the Preface; consequently the interjection of the Sanctus has the effect of breaking the unity of the Consecration Prayer. The *Te igitur* (from the Latin words which begin the prayer), prays God to accept the bread and wine and other offerings at the particular service at which it is said, for it is offered for the Church in general, the Pope, the bishop of the diocese, the celebrant, and all Christian people.

Following the *Te igitur* is the *communicantes*.⁽³⁾

This prayer includes a list of names beginning with the Virgin

- (1) The Sanctus (also called "Angelic hymn and Gloria in Excelsis") is based upon Isaiah 6:3 (Cf. Revelation 4:8). This feature of the Liturgy has been used from the fourth century. To the Sanctus is attached the Hosanna and Benedictus qui venit. These features are based upon Mark 11:9-10, perhaps Matthew 21:9 and John 12:13.
- (2) "Wherefore, O most merciful Father, we humbly pray and beseech thee, through Jesus Christ thy Son, our Lord.... that thou wouldst vouchsafe to receive and bless.... these gifts, these offerings, this holy and unblemished sacrifice, which in the first place we offer thee for thy holy Catholic Church, that it may please thee to grant her peace; as also to protect, unite, and govern her throughout the world.... as also, all orthodox believers who keep the Catholic and apostolic faith."
- (3) Communicating, and reverencing the memory first of the glorious Mary, ever a Virgin, Mother of our (continued)

Mary, then Peter and Paul, other Apostles and some of the Early Popes, etc. After the list of names there is a clause (Hanc igitur),⁽¹⁾ asking again that the Lord be appeased, rescue the offering, and rescue all from eternal damnation. This refers back to the beginning of the Canon and bridges over the interruption caused by the list of names, connecting the first petition for consecration to the petition which follows:⁽²⁾ This petition (Quam oblationem) asks God to

(continued) God and Lord Jesus Christ; likewise of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement and all thy saints; by whose merits and prayers grant that in all things we may be guarded by thy protecting help.... Through the same Jesus Christ our Lord. Amen.

(1) We therefore beseech thee, O Lord, to be appeased, and to receive this offering of our bounden duty, as also of thy whole household; order our days in thy peace; grant that we may be rescued from eternal damnation and counted within the fold of thine elect. () Through Jesus Christ our Lord. Amen.

(2) "Which offering (Quam oblationem) do thou, O God, vouchsafe in all things (He makes the sign of the cross three times over the offerings) to bless +, consecrate +, approve +, make reasonable and acceptable: () that it may become for us the Body + and + Blood of thy most beloved Son our Lord Jesus Christ.

Who (Qui pridie) the day before he suffered took bread (he takes the host) into his holy and venerable hands (he raises his eyes to heaven), and with his eyes lifted up to heaven, unto thee, God, his almighty Father, giving thanks to thee, () he blessed +, brake, and gave to his disciples, saying: Take and eat ye all of this, (Holding the host..... he says....silently.... over the host.....) "For this is my body" (Hoc est enim corpus meum). (He kneels and adores the host.... shows it to the people.... and again adores.)"

In like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands; also giving thanks to thee, he blessed +, and gave it to his disciples, saying: "TAKE, AND DRINK YE ALL OF THIS; (RAISING THE CHALICE) FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS."

(continued)

bless the bread and the wine. It is followed by the words of institution.

The words of institution are followed by the commemoration of the "mysteries of the life of our Lord (the Unde et memores), and an oblation of the Elements. The priest then calls upon God to accept the present Sacrifice as the sacrifices of old (Abel, Abraham and Melchisedeck) were accepted. Following this is a commemoration of the dead (memento etiam) and a final prayer (Nobis quoque peccatoribus)

(continued)

(The priest says silently)

As often as ye shall do these things, ye shall do them in memory of me.

(The priest adores twice, shows the host to the people, and says:)

Wherefore, O Lord (Unde et memores, Domine), we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, and also his rising up from hell, and his glorious ascension into heaven, do offer unto thy most excellent majesty, of thine own gifts bestowed upon us, a pure + victim, a holy + victim, a spotless + victim + Bread of eternal life, and the Chalice + of everlasting salvation.

Upon which (Supra quae) do thou vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedeck offered to thee, a holy sacrifice, a spotless victim.

We most humbly beseech thee (Supplices te rogamus), almighty God, to command that these things be borne by the hands of thy holy angel to thine altar on high, in the sight of thy divine majesty, that as many of us (he kisses the altar) as, at this altar, shall partake of and receive the most holy Body + and + Blood of thy Son () may be filled with every heavenly blessing and grace. () Through the same Christ our Lord. Amen.

Commemoration of the Dead

Be mindful, O Lord (memento etiam), of thy servants and handmaids (names), who are gone before us, with the sign of faith, and sleep in the sleep of peace.

(continued)

that "thy servants" may in the end be united with apostles and martyrs. This portion of the Mass then ends with a doxology ascribing "all honour and glory" to God through Christ, in the "unity of the Holy Ghost."

4. The Pater Noster and Fraction

The per Ipsum is the final doxology of the Canon. The Lord's Prayer which follows is preceded by an introduction⁽¹⁾ and closed by the prayer beginning Libera nos.⁽²⁾

(continued)

(He prays for "those dead whom he means to pray for," then continues:)

To these, O Lord, and to all that rest in Christ, we beseech thee, grant a place of refreshment, light, and peace. Through the same Jesus Christ our Lord. Amen.

To us sinners (nobis quoque peccatoribus), also, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs: with John, Stephen, etc., and with all thy saints, into whose company we pray thee admit us, not considering our merit, but of thine own free pardon. Through Christ our Lord; through whom, O Lord, thou dost create, hallow, quicken, and bless these thine ever-bountiful gifts and give them to us. By + him, and with + him, and in + him, is to thee, God the Father + almighty, in the unity of the Holy + Ghost, all honour and glory. Forever and ever. ✠
Amen.

(1) "Let us pray." Taught by the precepts of salvation, and following the divine commandment, we make bold to say: Our Father, etc.

(2) Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and Glorious Mary ever virgin, Mother of God, together with thy blessed apostles, Peter and Paul, and Andrew, and all the saints () mercifully grant peace in our days: that through the help of thy mercy we may always be free from sin, and safe from all trouble.

(He puts the paten under the host, uncovers the chalice, kneels, rises, takes the host and breaks it in half over the chalice saying:)

Through the same Jesus Christ thy Son our Lord, () who liveth and reigneth with thee in the unity of the Holy Ghost, our God () Forever and ever. Amen.

This portion probably served at one time as a preparation for the Communion and was then placed after the Fraction. The Fraction at the present time takes place after the Libera nos.

The Illogical Order of the Canon

The one time simple and noble Eucharistic rite of the Church was changed at Rome and a series of poorly arranged and invariable prayers substituted in its stead.⁽¹⁾

Many Roman scholars have made attempts to interpret the meaning of the Mass but always have difficulty in explaining satisfactorily the arrangement of its parts.⁽²⁾ Without a detailed effort to explain any of these attempts, it is pertinent to our discussion to point out at least two instances in which the Canon of the Mass departs from the arrangement of old Eastern liturgies. It seems evident that what was originally one prayer for the living and the dead has been broken up and its parts found in different places in the Canon. The Epiclesis has also disappeared. It is normally found following the Unde et memores, but in its place in the Canon there is an oblation of the Bread and Wine, and a prayer that they may be borne to the heavenly altar.

Sacrifice and Oblation in the Canon

The thought of sacrifice and oblation, as can be readily observed, is constantly recurring in the Mass. It is

(1) In the Syrian and Gallican rites, thanksgiving generally prevails to the words of institution which are followed by the Anamnesis and the Epiclesis. For a fuller discussion, see Fortesque, op. cit., pp. 138-171.

(2) See text where Mass is explained allegorically, p. 109.

true that single references do not necessarily overstress the idea of sacrifice; but when the expressions are reviewed collectively, the thought of sacrifice becomes the vital centre about which the service revolves. The various parts of the mass, even the prayers for the living and the dead, are drawn by its power.⁽¹⁾

Two things are required in a sacrifice. There must be 1. a properly prepared victim and 2. that victim must be offered to God. The Sacrifice on Calvary made (to the Christian) all other sacrifices unnecessary and improper; for Christ's death made a new association between God and man. Because Christ re-presented Calvary by anticipation at the Last Supper, the Eucharist came to be regarded as the Christian's "reasonable service" with Christ as the appropriate victim. The priest, in consecrating the bread and wine, does (as nearly as practical) what Christ did on that night and, by so doing, "effects what Christ then effected."⁽²⁾

(1) That some of the prayers referring to sacrifice may actually be fragments of primitive Christian prayers used when the people offered their gifts, does not in any way change this contention. Had they not contributed to the idea in question, they could easily have been deleted.

(2) The sacrifice of the Mass presented as a dramatic symbolic representation has long been familiar to all communicants of the Church. It was but a step for simple minds to substitute the symbol for the reality. Christ is offered by the hand of the priest to the Eternal Father as a Sacrifice. As the liturgical act of the priest is identical with the atoning death of Christ, the Sacrifice becomes a real one. Christ is present and the miracle is wrought by the words of Christ uttered by the priest who acts as the representative of Christ on earth and speaks not as a human man but "in persona Christi."

The change (transubstantiation),⁽¹⁾ so Roman Catholics teach, must be made by God and the priest prays, in the prayer beginning *Quam oblationem*, that the Father through the Son may regard his (the priest's) actions and words as valid and make present in his hands the Body and Blood of Christ.⁽²⁾ This is the consecration. The priest then offers the sacrifice to God in the words: "*offerimus praeclarae majestati tuae de tuis donis ꝑc datis, hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctam vitae aeternae, et Calicem salutis perpetuae.*"

In the prayers beginning *Supra quae* and *Supplices*, God is besought to look with favour upon the Sacrifice and to fill "with ever heavenly blessing and grace" all who receive the Body and Blood of Christ on earth.

With this conception of Sacrifice, the evangelical character of the observance, so manifest in its beginning, is absent. Communion with God and fellowship with man now becomes a corollary to the conception of the Eucharist as a sacrifice, and consequently receives its meaning from that conception. The element of love becomes subsidiary to the element of dedication.

(1) Paschasius Radbertus was the first theologian to clear the atmosphere in the conflict between symbolism and realism and to formulate the doctrine of transubstantiation. The doctrine was officially recognised as the result of a controversy with Berengarius of Tours, 1059. See Stone, *op. cit.*, p. 247, also Fortesque - *The Mass*, p. 338. The realistic view was accepted by the Lateran Council of 1215.

(2) "Transubstantiation, Mariolatry, and sacrificing priesthood are rather to be found in the doctrinal standards than in the Roman Service of the Eucharist." Adamson - *The Christian Doctrine of the Lord's Supper*, p. 206.

The Relationship Between Faith and Fear

The change of emphasis from the element of love, so prominent in the New Testament beginnings of the rite, to that of dedication lay, psychologically, in the effect of faith upon the self. The basis of the effect upon the self is found in fear. The stress and strain upon a mind beset by fear are immediately relieved once faith is identified with a positive good. The duality of mind which causes a great drain upon energy is replaced by a oneness of desire and its accompanying release of energy. Faith is submission to an ideal in trust as opposed to subjugation which yields mistrust. To those afflicted with fear, life assumes the appearance of something desirous of destroying the self. Such a conception results in all manner of fear and hate complexes. Superstitions of one sort or the other so clutter the mind that rational thinking is almost an impossibility. There is the continual need of avoiding some imaginary danger, as all of the reactions associated with fear dominate the mind. Ignorance, unfortunately, serves to further intensify fear reactions. A mind so distraught by fear is practically incapable of making a choice between the 'kill' and 'be killed' attitude toward life. Ordinarily, physical action may not be employed as a means of escape, for there is no occasion to demand it. On the other hand, full surrender to love cannot be accepted because of lack of faith in life and environment.

Mankind has always manifested a great desire for a sure religious foundation upon which to build his faith.⁽¹⁾

(1) See Frasier's "Golden Bough."

The Elemental forces of popular religion are continually striving for some immediate contact with reality and to produce some effect upon it. When the time came for the Roman Church⁽¹⁾ to decide between Augustinian symbolism and Ambrosian realism, it was the wave of popular devotion, together with the ecclesiastical practice prompted by it, which made the decision. Despite the efforts of many theologians to maintain a spiritual view⁽²⁾ it was the religious materialism which finally prevailed. The interpretation of popular religion demanded the faithful to believe that the "body of our Lord Jesus Christ.... is sensibly.... crushed by the teeth of the faithful."⁽³⁾ They further insisted upon the localised presence in the Elements which logically led to the worship of the Host. This localising of the presence of God gave to the faithful a sense of security, for it was something tangible which could be apprehended and, within certain limits, controlled for the remission of his sins. Thus was found in the mass a means of sublimating fear.

Sublimation of Fear and the Mass

A

But such sublimation of fear does not mean that its power has been completely vanquished. The primitive instinct is still present with little possibility of eradication, for

(1) Following the Teutonic invasions.

(2) In the earlier phases of the conflict, Ratramnus and Rabanus Maurus.

(3) Berengarius of Tours was forced to affirm his belief in this teaching at Rome, 1059.

only in perfect love is fear cast out completely. This residue of fear is useful to the Roman Church in its administrative activities as the Church controls, in a measure, the efficaciousness of the sacrifice made in the penitent's stead. Certain obligations are imposed upon the individual for this service of the Church, the requirements being altered as the occasion may demand. While meeting the psychological requirements for sublimating fear, this vicarious offering of the Church for man may be used as a coercion for controlling those who profess to believe in its power.⁽¹⁾

B

The danger of inadequate sublimation in the Roman Catholic observances of the Mass is further shown in the

- (1) Though the emotions may be sublimated there still remains, as stated, a sufficiency of native impulse for the average demands of life. In fact, some of the emotions, especially fear, possess more power than is needed in civilised life. This additional energy must be turned through proper sublimation into channels of usefulness. Now fear is a constituent of love. When its power is directed to hate much harm may result, not only to the individual, but to society as well. Because of this relationship, it is very important that love be organised about the teachings of Christ; otherwise, it is possible that the energy released by love will be expended by perversion. Thus, instead of love being organised about the good of all men, it may be organised about the good of a few men. In such a case, whatever is considered as not contributing to the good of the few may be organised under hate. If this retardation of what is thought to be the consummation of the highest good be regarded as due to the efforts of men, then all of the energy released by identification and adaptation in love may be organised around the sentiment of hate and dedicated towards the destruction of these men. (Cf. Adler - Individual Psychology, 'the Masculine attitude,' and Wexberg - Individual Psychology.) In this manner, for instance, Loyola received almost super-human energy through the mystical experience which he directed with fanatical ruthlessness in the work of the Inquisition.

teaching and practice of identification with the rite, rather than the ideal for which it stands. Such a method of identification may prevent the forming of harmful complexes and yet block the opportunity for good. Properly sublimated, the energy released from a harmonising of the emotions is of service to mankind and conducive to further integration of personality. But identification of itself is not enough. Proper sublimation through channels according to the ideals of Christ is necessary for adequate integration and adaptation of personality. Identification is a means and not an end towards an adequate worship experience. A certain satisfaction and joy will accompany identification as it is practised in the Roman Mass, similar to that which comes in any unifying experience, and yet the perfect joy and sustaining peace, which is the result of adequate integration and adaptation, will be absent. It is the presence of fear because of an imperfect worship experience which contributes in large measure to the power of the Church over its people. The force for social and personal good which the Church thus holds in check is inestimable.

Instances could be multiplied in which the Mass has been used to affect God or man until it was *reductio ad absurdum*. The Church on several occasions has condemned certain practices but, for the most part, has condoned the saying of Mass if it was conceived as being for some worthy purpose. The sin of the Church authorities has been in letting such perverted practices go unhampered.

THE ELEMENT OF LOVE

Communion is not the principal moment in the Mass. Communion receives its meaning in the Roman Observance from sacrifice with which it is inextricably connected. In the best sense, Communion is regarded as complementary to the sacrifice in which the faithful participate by communion.⁽¹⁾ But because it is the idea of sacrifice which is most important, the Communion logically follows.

1. Agnus Dei, Kiss of Peace, Communion and Post Communion

The Element of love may be said to begin in the Mass with the address beginning, Pax Domini, "The peace of the Lord be always with you." The Agnus Dei follows.⁽²⁾ This is an ancient form of Eucharistic devotion,⁽³⁾ and with it the Canonical prayers are ended. At first it was sung at the time of the Fraction. But with the decline of general Communion and the Fraction, the singing came to overlap the Communion of the priest.⁽⁴⁾

The first of the communion prayers (like the Pax Domini) is a prayer for peace.⁽⁵⁾ Following that is the Kiss

(1) One Romanist has recently said: "The Mass is the best preparation for Communion, just as Communion itself is the best way of participating in the Mass." Lefebvre, *op. cit.*, p. 80.

(2) The priest says silently: May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ avail us that receive it unto life everlasting. Amen.

(3) First introduced into the Mass by Pope Sergius I (697-701 A.D.) See Fortesque, *op. cit.*, p. 387.

(4) Lamb of God, who takest away the sins of the world, have mercy on us. This is repeated three times with the alteration, "grant us peace" in the last rendition.

(5) O Lord Jesus Christ, who didst say to thy apostles, Peace I leave with you, my peace I give unto you; look not upon my sins, but upon the faith of thy Church; and vouchsafe to her that peace and unity which is agreeable to thy will: who livest and reignest God forever and ever. Amen.

of Peace (used at High Mass). This is a primitive Christian rite used before the Communion and is the sign of the fraternal charity and love which ought to exist between Christians.⁽¹⁾ This significant act is followed by several prayers,⁽²⁾ the greater number of which serve to emphasize the actions of the priest.⁽³⁾ After these prayers the priest receives communion. After the saying of the Confiteor and the Misereatur, Indulgentiam, etc., he gives the Holy Communion to the faithful.⁽⁴⁾ He then takes the ablutions.⁽⁵⁾ After washing

(1) Peace be with you -- and with thy spirit.

(2) O Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the cooperation of the Holy Ghost, hast by thy death given life to the world, deliver me by this, thy most holy Body and Blood, from all my iniquities and from every evil; and make me always cleave to thy commandments, and never suffer me to be separated from thee.....

Let not the receiving of thy Body, O Lord Jesus Christ, which I, all unworthy, presume to take, turn to my judgment and damnation: but through thy loving kindness may it avail me for a safeguard and remedy, both of soul and body. Who with God the Father in the unity of the Holy Ghost livest and reignest God for ever and ever. Amen.

(3) I will take the Bread of heaven, and call upon the name of the Lord.

Lord, I am not worthy that thou shouldst enter under my roof: say but the word, and my soul shall be healed. May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. (He receives both portions of the Host reverently....) What return shall I make to the Lord for all he hath given unto me? I will take the Chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the name of the Lord, and I shall be saved from my enemies.

May the blood of our Lord Jesus Christ keep my soul unto life everlasting.

(4) Verses during communion are: Behold the lamb of God. Behold him who taketh away the sins of the world. May the Body of our Lord Jesus Christ keep thy soul unto life everlasting.

(5) (a) Grant, Lord, that what we have taken with our mouth we may receive with a pure mind: and that from a twofold gift it may become for us an eternal remedy. (continued)

his fingers, he "wipes his mouth and the chalice." He then says the Communion Antiphon. This is a survival of the Psalm sung by the Early Christians as they received the Holy Communion.⁽¹⁾ It is variable. Following this the priest sings a thanksgiving collect, also variable, called the Post-communion.⁽²⁾ This is generally a prayer for grace and perseverance.⁽³⁾

Fellowship in the Mass

Communion and fellowship in the Mass are overshadowed by the Element of Dedication. The Kiss of Peace, symbolical of the bond of union with Christ and with one another, was moved to its place after the Canon by Innocent I.⁽⁴⁾ This act altered the original meaning of the service,

(continued)

(b) May thy Body, O Lord, which I have received, and thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, whom thy pure and holy Sacraments have refreshed, who livest and reignest world without end. Amen.

- (1) For instance, on Ember Wednesday the Communion reads: "Behold a virgin shall conceive, and bring forth a son; and his name shall be called Emmanuel."
- (2) Post-communion for the same day as above is: "Filled with the gifts of thy salvation, O Lord, we humbly beseech thee that the food which we taste with joy may work in us our renewal. Through our Lord."
- (3) For illustration, the Post-Communion Collect for the Feast of the Holy Innocents reads: "We have received, O Lord, the votive gifts: grant that, through the prayers of the saints, they may procure for us aid both in this life and in that which is to come. Through our Lord." A second prayer (relic of primitive times) is used on week days in Lent, and on Ash Wednesday and other appointed days.
- (4) He explains the reasons for the change in a letter to Bishop Decentius of Eugubium. See Srawley - The Early History of the Liturgy, p. 181.

expressing brotherly unity to the worshipping congregation, and subordinated it to the ritual action which made the meaning there point back to the consecration of the Elements rather than to the communion of the people.⁽¹⁾

The Litany of the Deacon was lost at the same time. It is probable that this omission included also the prayer for the unity of the church which dates to the Didache. In this manner, fellowship between members of the worshipping congregation was dealt a severe blow.

In the modern Roman Rite the idea of corporate fellowship is expressed, first, in the Canon in the prayer for the "Commemoration of the Saints,"⁽²⁾ second, in the salutation: "The Lord be with you and with thy spirit," third, in the prayers beginning, "We." There are other isolated instances which express the idea of Christian Unity.⁽³⁾

Where the Sunday mass is the principal service of the parish, and a sermon is given and hymns sung in the vernacular,⁽⁴⁾ the idea of fellowship can never be completely

(1) Duchesne - Christian Worship, pp. 59-60.

(2) While the prayer varies for Christmas, Epiphany, Maunday-Thursday, Easter, Ascension and Pentecost, the regular prayer reads as follows:

Commemorating, and reverencing the memory first of the glorious Mary, ever a virgin, Mother of our God and Lord Jesus Christ; likewise of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmos and Damian, and of all thy saints; by whose merits and prayers grant that in all things we may be guarded by thy protecting help..... Amen.

(3) An example is Thomas Aquinas' prayer, the Secret for the Feast of Corpus Christi: (1264) "In thy mercy, O Lord, we beseech thee, grant to thy Church the gifts of unity and peace, which are mystically shown forth in the offerings we make to thee."

(4) This would probably happen only upon great festival occasions.

lost. But the use of a dead language makes it almost impossible for corporate participation in the service even with the aid of handbooks. Where private masses are said at side altars, fellowship is lost as completely as thanksgiving.

Communion in the Mass

The beginnings of the decline of Communion can be traced in the Early Church. Where the Eucharist was regarded as the Church's thank offering for the blessings of Creation and Redemption, and a communion feast uniting all in a bond of brotherly love, reception was a normal feature of the rite. But the influx of nominal converts, en masse, caused spiritual fervour to cool, and communion became rare.⁽¹⁾ The minimum requirement was finally reduced to the Easter communion which was a kind of conscription of all members of the Church not under censure. Thus communion became, for the individual, the performance of an action by which he claimed the grace which the Church had stored up for him for a year, in lieu of his attendance at other meetings and his performance of the necessary tithe and penance. From this position the clergy needed to take but a step to withdraw the chalice from the people. The primitive conception of the Church which viewed communion as the union of the faithful with one another, or the Pauline teaching, was completely supplanted by the Johannie mystery type which included only the communion of the individual with God. From this conception there arose

(1) Disciplinary measures are found as early as the fourth century, declining with the neglect of communing. (Council of Antioch, A.D. 341, can. 2; Apostolic Canons, 8 and 9). Chrysostom condemns non-communicants at the services (In Epp. Hom. III, 4, 5). See also Waterland - Doctrine of the Eucharist, p. 378.

two positive directions for governing the devotions of those who remain throughout the service, but do not communicate. Firstly, there came to be great emphasis upon the opportunity for intercession in the few moments following the consecration. This arose with the conception that Christ was especially present, at that time.⁽¹⁾ Secondly, there was the concentration upon the worship of Jesus in the Sacrament during the moments following consecration.

Such a centralisation of devotion upon these aspects of the Eucharist serves to remove from the minds of the worshipper the idea of the rite as a communion feast; it becomes, as an inadequate substitute, a communion of the individual with God. Thus arises the danger of separating the two interdependent ideas of communion and sacrifice.⁽²⁾ Furthermore, it leads to undue emphasis upon private devotion during the Mass.

THE ELEMENT OF PEACE

The Final Prayers and Dismissal

Following the Post Communion prayers the priest turns "to the people and announces that the Eucharistic action

(1) This idea seems to have arisen early in the life of the Church. Cyril of Jerusalem, Chrysostom and Caesarius of Arles give evidence of the trend of thought. Cyril writes (Lecture XXIII, 7): "... For whatsoever the Holy Ghost has touched; is sanctified and changed. We, after the spiritual sacrifice is perfected.... We entreat God, for all who stand in need of succour."

(2) Some Roman Catholic writers have recognised the necessity of the worshipper communicating. The Decree of Pope Pius X (1905), "On Daily Communion," encourages more frequent communion. Lefebvre, op. cit., p. 79, says: "Communion is an integral part of the Mass; therefore, without it, the holy Sacrifice is.... mutilated." Dom Laporta, *Piete* (Lourain, 1929) insists (continued)

is finished." In the primitive Church the service came quickly to a close. The address, "The Lord be with you," with the response, "And with thy spirit," was followed by *Ite, missa est*⁽¹⁾ (Go, you are dismissed).⁽²⁾ Such restraint, as shown in this older order of prayer, is characteristic of the old Roman Liturgy. It is, further, in keeping with the idea that the climax of the service is reached in the act of Communion. Anything beyond the prayer for grace and perseverance was in the nature of an anti-climax. But as Communion declined and the service was attended mainly by non-communicants it became the custom to add a prayer to the Blessed Trinity followed by the blessing.⁽³⁾ The blessing was originally given by the bishop as he went out from the chancel. The practice was later extended to priests.⁽⁴⁾

(continued) upon communion and the close connection between "communion" and "sacrifice." Earlier the Council of Trent desires the faithful to communicate sacramentally (Conc. Trid. Sessio, XXII) though it approves masses in which the priest alone communicates sacramentally.

(1) The answer may be also "Thanks be to God" or "May they rest in peace," depending upon the mass said.

(2) See discussion on page 92.

(3) The Prayer to the Blessed Trinity is: "May the homage of my service be pleasing to thee, O holy Trinity; and grant that the sacrifice which I, though unworthy, have offered in the sight of thy majesty, may be acceptable to thee: and through thy mercy win forgiveness for me and for all those for whom I have offered it. Through Christ our Lord. Amen.

(4) Following the prayer to the Blessed Trinity the priest kisses the altar and, "raising his eyes upward, stretching out, lifting up, joining his hands" and bowing his head, says: May God almighty bless you, (turning to the people he blesses them once) Father, and Son † and Holy Ghost. Amen.

A later addition to the Mass following the Blessing is the custom of reciting the beginning of the fourth Gospel.⁽¹⁾ This has little direct connection with the Mass. It began as a private devotion and gradually came to be accepted as a general practice.⁽²⁾ As the priest leaves the altar he says, silently, the antiphon beginning *trium puerorum*.⁽³⁾ Following this are the prayers beginning "Ave Maria" which were added by Pope Leo XIII for the needs ~~+~~ of the Church, and to be said at the end of the Mass. These prayers bring the Mass to a close with the exception that in England, on Sundays at the principal Mass, a prayer for the king is said.

- (1) Sometimes another Gospel is appointed to be read. For illustrations in private masses on Palm Sunday the Gospel of the blessing of the (St. Matthew, Ch. 21) Psalms is read instead of the Gospel of St. John.
- (2) A relic of the times the Gospel was read as a private devotion is the injunction that private masses on Palm Sunday use Scripture other than that of St. John. (St. Matthew, Ch. 21).
- (3) Let us sing the hymn of the three children, which these holy ones sang of old in the fiery furnace, giving praise to the Lord. (Alleluia)

CONCLUSION

The Liturgy of the Western Church is indebted to the liturgy which we now associate with the name of Hippolytus. From this Liturgy, through the Antiochene Liturgy of the eighth Book of the Apostolic Constitution, and various (local and national) usages, Roman theology finally comes to its ultimate embodiment in the Mass and its formulated Liturgy.

The element of Reverence with its "Eucharistic Mystery" was singularly lacking in the Early Roman Liturgy. The awe and wonder occasioned by the recital of the relationship between God and man in its phases of Creation, Redemption and Sanctification was not experienced by the early Roman worshipper. He was, on the other hand, made thoroughly aware of the importance of the Eucharistic offering--how the oblations of the people were dedicated to God and how the accrued benefits were applied to their use. Theologically expressed, the gift becomes sacrament; psychologically expressed, transference of man's guilt through Christ upon God results in a consciousness of release from sin.

But this thoroughly evangelical conception of the Eucharist with its emphasis upon communion was not to last for long. As early as Gregory the Great, communion came to be regarded as less important than the sacrificial act which came to effect the forgiveness of sin. Instead of a transference of man's guilt through Christ upon God, the ignorant, at least, began to believe that the performance of the ritual itself possessed special value. This idea grew with the doctrine of Purgatory and the mass of special intention. It is true that the mass for the dead and indeed votive masses may be of deep religious significance and value when they

are regarded as the highest type of Christian prayer, but there is little question but that the popular conception of the mediaeval period nullified to a considerable extent the best teachings of the theologians.⁽¹⁾ The idea was so concretised that the renewed thought life following the Teutonic invasion duly served to reemphasise and clarify Ambrosian realism as over against Augustinian symbolism. Teutonic demands for an active God, combined with the gross superstition of the period, found suitable expression in the teaching of the miracle of transubstantiation. Thus were combined the worship elements of Reverence and Dedication; Reverence depending upon the Presence of the Sacrifice (in the rite) rather than meditation upon the wonders of God and the consciousness of His spiritual presence.

The element of Humility is actually expressed through vestiges of older liturgies which are scattered somewhat indiscriminately throughout the Mass. But worship of the Host as the abode of the Divine Presence undoubtedly produces in the mind of the worshipper the greatest humility. Through this teaching the Roman Church presents to its followers the very essence of Wonder and Awe which call forth the emotions of Reverence and its swiftly following corollary, Humility. In this particular no other religious rite appears to be so psychologically perfect.

The element of Dependence in the Roman Rite, like other aspects of the service, is obscured by the offering of the sacrifice. And yet the words of institution are probably

(1) See instances in Bede - Ecclesiastical History, and Seeberg - Lehrbuch der Dogmengeschichte, III, p. 41 5.

more prominent in the Roman observance than in any other rite. The fact remains, however, that they came to be regarded as a formula rather than a commemoration of an historic fact.

The two principal ways in which the Roman Church sets forth the historic meaning of the liturgy is, first, through the liturgical year and, secondly, through the "Expositions of the Mass." Through the development of the liturgical year the Roman Church probably made its greatest contribution to the building of liturgy. And this notwithstanding the twofold effect of 1. comparatively little variable material in the Western rite, and 2. the fact that the variable texts are obscure to the multitude because they are written in a dead language. Even though the people at large cannot follow the Latin texts they are constantly being reminded, by both ceremonial and teaching, of the connection between the Church seasons and the cardinal facts of redemption. When observed over a period of years, the individual worshipper must become increasingly conscious of his connection with the historic church.

Through the allegorical explanations of the various stages of the rite the remembrance of the passion of Christ was reemphasised upon the minds of the worshippers. Whilst there were several of these "expositions," and some confusion in the order of events with which each was identified in the Mass, nevertheless, in this allegorical method is found an attempt to set forth the historical aspect of the Mass in such a way as to appeal to the popular mind. Even though the interpretations were forced upon the ritual, they were designed to make known the "good news" of the gospels. To the measure of their success, they have brought forth good fruit.

The element of Gratitude and praise which once found expression in the Anaphora has long since been removed from the Canon. The Preface and Sanctus remain together with a number of Proper Prefaces, but thanksgiving is still truly present only in the other parts of the service. In the Gloria in Excelsis, the Graduals, the Alleluia, the Sequences, and the Nicene Creed the note of praise may still ring out at High Mass. Only in the Preface and Sanctus, however, is there any opportunity for the very necessary expression of corporate thanksgiving. In the low mass there is no opportunity, even by the solitary celebrant, for a song of praise; here the element of Gratitude is completely overshadowed by the aspect of sacrifice in the element of Dedication.

In the element of Love the Roman rite almost completely lacks the aspect of corporate fellowship. It is true that at Mass there is the corporate sense which may issue from a group of people, all of whom are intent upon becoming beneficiaries of the service. Corporate fellowship may be amplified for those individuals who are conscious of the historic connection between the group assembled and the vast throng of the Church militant. But the sense of corporate fellowship will tend to become weak unless it finds expression. At the average Mass there is little opportunity for such expression. It is suggested only, in the Communicantes of the Canon, and the "we" form of prayers. In the salutation alone may the people respond.

The aspect of communion is, also, inadequately expressed in the Mass. It is regarded as essential only as an act by which the worshipper may secure his position in a system of grace, on condition that he fulfill the duties of

tithes and penance demanded of him by the Church. The teaching of the primitive Church that through communion the faithful find union with one another seems to be forgotten. Theologically, the Johannine mystery type replaces the Pauline fellowship communion type: psychologically, identification with Christ as an Ideal is superseded by a rite which appropriates for man the benefits accruing from Christ's supreme Sacrifice.

The element of peace in the Mass must be very real to the majority of worshippers. Especially is this true for those who desire finality in thought and action. For the extrovert the Mass is probably the most satisfying of any Christian religious service. The introvert, on the other hand, may literally suffer the mental tortures of the damned from the fear that he has failed to observe some jot or tittle necessary to his, or some loved one's, salvation.

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C H A P T E R V

THE LUTHERAN COMMUNION SERVICE

Introduction

Luther was more concerned that the Gospel--the Good tidings of God's forgiving love--should be proclaimed than he was in destroying the ancient forms of worship and building up a new liturgy. The soul-satisfying words, from the Epistle to the Romans, i.e., "The just shall live by faith," had removed from his conscience a great burden, and he was filled with a burning passion that all who were concerned about their salvation should know the certainty of God's unfathomable mercy and love for sinners. Instead of demanding works and merit, as Luther had charged the Church with doing, Christ desired only faith, an answering love and a willingness to accept the gift of grace.

On thee, on thee, O son of Adam, is all this bestowed; to you, to you, ye sons of men, are these glad tidings made known; to each of you, unworthy though ye be, has God opened His heart, and poured forth His love, giving you for your own Himself and all His blessings. Not like a "story of what happened once on a time" and is "gone by" is this saving act, but "a gift which abideth forever."⁽¹⁾

To the end that all men should know this great love, Luther believed that the preaching of God's word was the very essence of Christian service. "If God's word is not preached, it would be better neither to sing, nor to read, nor to assemble together at all."⁽²⁾ To Luther the word of God was something

(1) Luther's Works - Erlangen Edition, 20, I, 114 ff.

(2) Luther's Works - Erlangen Edition, 22, 235, 153, 155.

objective, the "image, garment, and likeness of God."⁽¹⁾

Further, "When the Gospel is preached, God is present; He will cause Himself to be found there."⁽²⁾

But God does not speak through the Scriptures alone. He speaks, also, in the Sacrament. As the Word of God is a Sacrament, so the Sacrament is God's Word.⁽³⁾ The bread and wine are received by the believer as a symbol of the infinite love which sacrifices itself for the sins of men. He who believes, receives this sacramental symbol as an assurance of the forgiving mercy of God. "That we may know our sins are forgiven, Christ has left us the Sacrament."⁽⁴⁾

The words, "This is my Body," "This is my Blood," are for Luther a "short summary of the whole Gospel" stressing the forgiveness of sins.⁽⁵⁾ The Sacrament is "Sacramenta justificantis fidei et non operis."⁽⁶⁾

But man must respond to God's Word. Through prayers and hymns man claims God's wonderful gift of grace in humility and yet with glad confidence. Like the Early Christian service, the keynote of the Lutheran Service is a great joy arising from the assurance of salvation. This joyousness of the redeemed finds expression in both the prayers and the hymns.

(1) Luther's Works - Erlangen Ed., opp. ex. 2, 170 ff.

(2) Luther's Works, Erlangen Ed., 35, 299.

(3) Augustine had also said something like this years before.!

(4) Luther's Works - Erlangen Edition, 28, 251.

(5) Luther's Works - Erlangen Edition, 28, 87 f.

(6) Luther's Works - Weimar Edition, 6, 532.

These prayers and hymns are of the congregation in no less degree than they are of the preacher and officiant who presides at the service, for in a universal priesthood of believers, where priesthood and believers are one living unity, the congregation must enter actively into the service. The reading and preaching of the Word by the officiant must engender faith and love in the minds and hearts of the hearers if the service be truly a congregational service.

The form which the response of the congregation shall take was not of great importance to Luther. "When the Word.... goes right, everything else goes right."⁽¹⁾ From this belief of Luther has come a complete freedom of form in the Lutheran Service. It may assume the robe of an elaborate liturgy or it may be equally satisfying in a plain puritanical dress. But whether ornate or plain, it must not be forced upon the people as representing the one way a Lutheran shall worship.

But with all of the freedom the Lutheran has given to Evangelistic worship there is, nevertheless, a remarkable consistency in the different forms of Lutheran worship. The primary reason for this similarity is that the services have been created from certain portions of the Mass. Rich in their manifold variations of non-essentials they have remained through the years loyal to their first liturgy, built upon the foundation of the old formulary of the Mass.⁽²⁾

(1) Luther's Works - Erlangen Edition, 12a, 232.

(2) Unfortunately, the service does not everywhere today herald the glad tidings of salvation to men as it once did. This problem will be discussed in the conclusion at the end of this chapter.

The Service to be Studied

Because of the traditional Lutheran freedom in the use of worship forms, the student cannot study the principal liturgy of the Lutheran Church, as in the case of the Roman or Anglican Churches. Luther, himself, never seemed really interested in liturgical reforms. He changed his service only upon necessity by following the principle propounded in the De Captivitate, namely, that the first Eucharist should be the standard of all others. Upon this principle, in general, the Lutheran Communion Services have been built and they have become, all in all, variants of the types established both by Luther and the Early Church Orders.

The Service to be studied in this essay is the "Common Service of the Lutheran Church," authorised by the United Lutheran Church in America.⁽¹⁾ There are several reasons why it is desirable to use this service. In the first place, it is the typical Lutheran Service of the Sixteenth Century which has been adopted for the use of English-speaking Churches. It therefore maintains the Lutheran tradition. In the second place, it follows the service prepared, about 1747, by Dr. Henry Melchior Muhlenburg, a Prussian. Dr. Muhlenburg, the Father of Lutheranism in America, used the liturgy of the Savoy Congregation in London, as a model for his Service.⁽²⁾ The Service is used by the largest body of Lutherans in America, the United Lutheran Church, and is also used in all parts of the English Lutheran

(1) United Lutheran Publication House - Explanation of the Common Service, p. 14.

(2) Swank - A Catechism in Christian Worship, p. 30.

Church.⁽¹⁾ It is, therefore, easily available for English-speaking peoples and suitable for this study. A further reason for its use is that it has escaped the "disintegration" of many of the forms of modern Germany.⁽²⁾

a. The Title of the Service

The Lutheran observance of the Eucharist is called in English, "The Service," or "The Communion Service." Other names by which it is known are: Chief Service (Haupt-Gottesdienst), Holy Communion, Mass (Authorised by the Augsburg Confession, Art. XXIV) and High Mass (Sweden, Norway and Denmark).

The Order of the Communion Service

a. General Divisions of the Service

Luther's emphasis upon the Word has already been shown.⁽³⁾ It is only natural that this teaching should be incorporated into the liturgy of the Church that bears his name. The Lutheran Liturgy may be roughly divided into two general parts as follows: 1. The Word declared and 2. the Word individualised.

In the first part of the service the Word is received by the Congregation collectively, through scripture and exposition. In the second part of the Service the Word

(1) Explanation of the Common Service, p. 15.

(2) For full discussions of this important subject, see Brilioth - Eucharistic Faith and Practice, p. 146 f; Heiler - The Spirit of Worship, p. 92 f.; Drews - Evangelische Kirchenkunde (5 Vols), Rietschel - Liturgik, Vol. I, p. 508, and Otto - The Idea of the Holy; and his Essays.

(3) See p. 145 f.

is received at the altar individually. This is the climax of the Service for which the first part is largely but a preparation. Though the former portion of the Service is frequently used without the Communion Office, the Service is never complete without it.

The pattern of the complete Service is somewhat similar to the outline of the worship cycle as maintained in this thesis. The relationship between the two may be seen very clearly in the diagram on the following page.

THE ELEMENT OF PREPARATION

There are, really, two preparatory services to the Communion Service. One is called the Service of Confession and Absolution. It is used primarily as a preparatory service held sometime before the Communion Service.

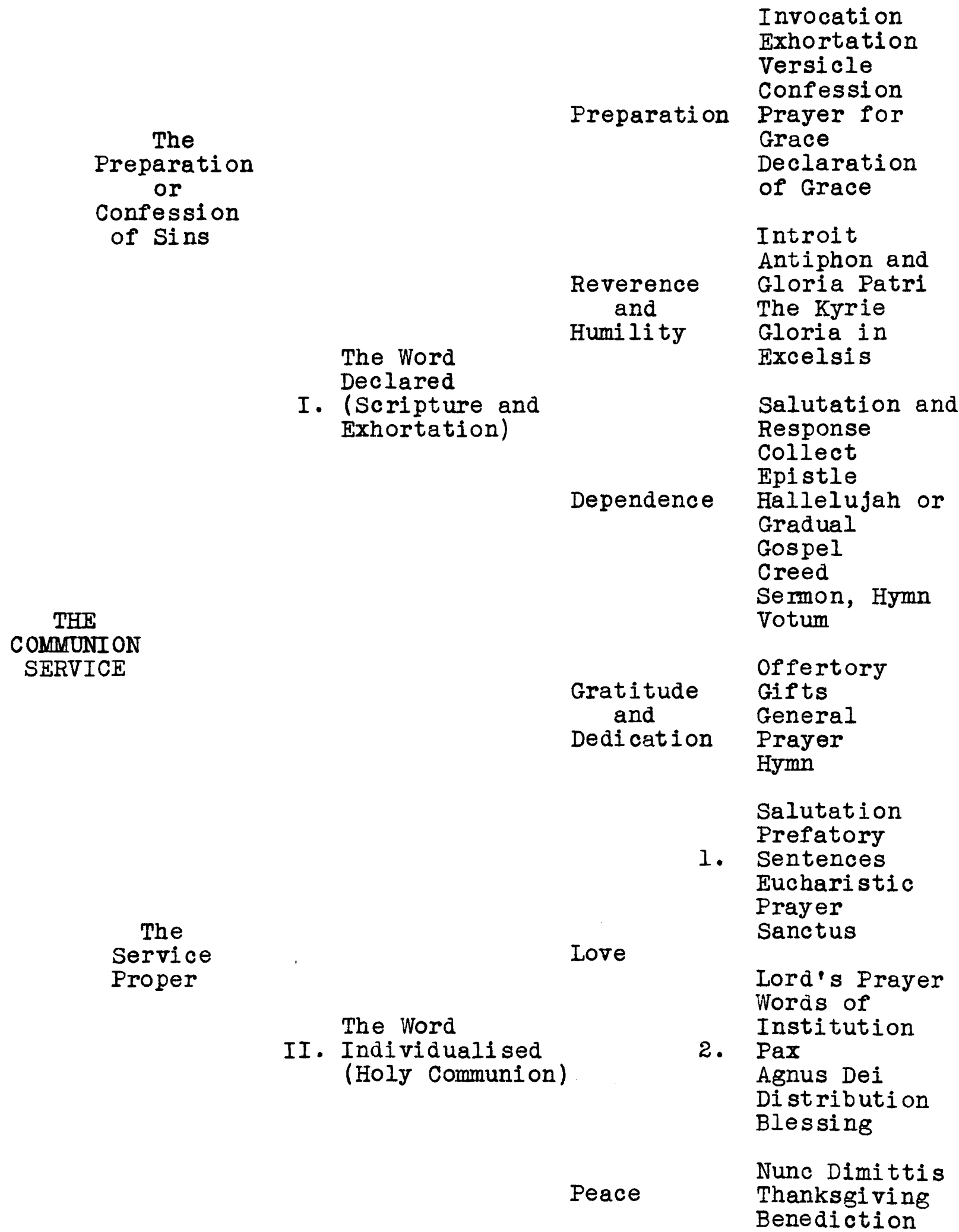
A

The Service of Confession and Absolution

While Luther was away at Wartburg during the winter of 1522, Carlstadt was at Wittenberg making liturgic innovations on his own account. The results, in the main, were not pleasing to Luther. One of the primary reasons for his displeasure was that Carlstadt gave communion without confession. To Luther this was removing the chief safeguard against unworthy communing. He sought to stem the movement (in his *Invocavit* sermons) by preaching the importance of confession, and the peril of treating the communion lightly.

In autumn of the next year, 1523, he issued the Formula Missae et Communionis. The second part, De communione populi, further stressed the importance of safeguarding the

b. Diagram of Parts



communion. He stressed the Sacrament of Penance, examination by the pastor⁽¹⁾ and private confession as necessary for adequate preparation for communion, "for the true preparation is... a soul beset by sin, death, temptation, hungering and thirsting for penance and strength."

Private confession was used for two things. First, as indicated, it was a safeguard against unworthy communing. Second, it was valued as a means for quieting troubled consciences. Unfortunately the former use came to be regarded as the more important. But such practice as this was not in accord with Luther's belief that "only those are fit to go to communion who have true grief and sorrow for their sins."⁽²⁾ When the examination for communion came to overshadow the value of the confessional as an opportunity for the ministry to souls; when dispensations from the "examination" came to be granted to people of influence, then the decline of the Lutheran system of penance was inevitable. The private confession became, finally, a public confession, and the absolution a general absolution. This was known as the service of preparation, held usually on the Saturday night preceding communion.

The Service of preparation continues to this day. While the examination of communicants persisted over a period of time, the custom today merely demands that the

(1) In this examination demanded by Luther, the parish priest was to examine each communicant to see if he was properly instructed with regard to the meaning of the sacrament. A worthy idea which has encouraged the Lutheran Church in its educational interests.

(2) Sehling - Die evangelischen Kirchenordnungen des XVI, Jahrh., I, p. 160.

intending communicant give notice to the priest and be present at the preparation service.⁽¹⁾

Luther and Confession of Sins

Luther's contention that auricular confession contributed to resolving the problems of troubled consciences finds support in modern psychology.⁽²⁾ Repression always means loss of energy. When the self, perceiving that God is willing to forgive sins, directs its thoughts and actions toward cooperating with God, wastage of energy is not only checked but fresh energy is available for redirection. If energy is not released through confession, the genuineness of the experience may be questioned. It is the duty of the spiritual adviser of the penitent to guide this release of energy into channels of activity which will lead to the growth of the recipient in the love and understanding of God. Otherwise the energy available will, as heretofore pointed out, be expended in ways detrimental to the individual and probably to society as well. Like so many of the aids and safeguards to worship, private confession may prove to be injurious or it may prove to be of great service for the Master. And this problem cannot be solved by having an extra preparatory service of public confession as came to be the custom in the Lutheran Church.

(1) The rubric reads: "The Order for Public Confession... should be appointed for the afternoon or evening of the Friday or Saturday preceding the Holy Communion, when all who propose to commune should be present."

(2) See Hadfield and Browne - Article, Spiritual Healing, in Psychology and the Church, p. 250.

B

The Service of Preparation

The other preparatory service is called the Preparation or the Confession of Sins. It is the regular introduction to both the Common Service and the Communion Service.⁽¹⁾

1. The Preparation

The Lutheran service begins objectively. The congregation stands as the minister enters the chancel and proceeds to the altar. There the minister says: "In the Name of the Father, and of the Son, and of the Holy Ghost." This is followed by the congregational response of "Amen." In this simple, yet highly effective, way the minister and the congregation recognise the sovereignty of God. It is then that the minister gives the exhortation:⁽²⁾

2. The Confession of Sins

"Beloved in the Lord: Let us draw near with a true heart, and confess our sins unto God our Father, beseeching Him, in the Name of our Lord Jesus Christ, to grant us forgiveness."

The exhortation begins with the objective suggestion that the congregation assembled is "beloved (of) the Lord" and follows it with the subjective suggestion that all must confess their sins "unto God." This powerful alternation

(1) In the Lutheran Church, the observance of Holy Communion does not, of necessity, follow the Common Service.

(2) The rubric reads, "The Congregation shall rise, and the Minister shall say":

between objectivity and subjectivity is a hall mark of the Lutheran Service. It may be expressed in the simple, yet profound, formula, "God speaks," "Man responds." Throughout the service this rhythm between "Other" and "Self" is maintained to a striking degree. It is probably in this formula that the Lutheran service makes its greatest contribution to a study of form in ritual.⁽¹⁾

Luther's System of Penance and Confession and Forgiveness

In building the liturgy, both in form and in content, Luther was faced with the problem of differentiating between personal sin and sin for which the individual might not be responsible. With this problem were involved also the duties and necessities of penance.

Psychologically, personal sin must not be confused with nervous disorders. Since sin implies some degree of responsibility, it follows that, if an individual has little conscious responsibility, he has little knowledge of personal sin. This does not mean that because an individual is psychologically unstable, he commits no sin. It means that the sin is transferable to society; thus sin is racial as well as individual. All personal sin cannot be transferred

(1) The rhythm is maintained in the Versicle and its Response.

V. Our help is in the Name of the Lord.

R. Who made heaven and earth.

V. I said I will confess my transgressions
unto the Lord.

R. And Thou forgavest the iniquity of my sin.

In these short passages of scripture (Found in Psalms 124 and 32), the suggestions are made all the more explicit because of the attention demanded by congregational participation.

to the race, however, for man is sinful not only as an individual but because he is a member of a sinful race. How, then, is it possible for the individual to escape this dilemma? It is through Christ.

In becoming human, Christ accepted the sins of the race; because of His perfection and freedom from personal sin, He was able to bear these sins. It is only as man approximates personal sinlessness that he becomes increasingly conscious of the sins of the race. Being sinless, Christ could take upon Himself the sins of the race. Consequently in worship, when man becomes conscious of personal sins he must assume his responsibility for racial sins as well.⁽¹⁾ It follows, conversely, that the community must assume some of the sins of the individual. These, as all sins, must be confessed to God.

Luther found that the Roman liturgy did not satisfy these requirements of confession, either from the standpoint of the individual, or the community; the reason being that the element of humility in the Mass is overshadowed by the element of dedication; and because, further, the confessions in the liturgy are made vicariously. Luther sought to remedy these faults by providing, not only for the corporate confession of sins, but also for the confession of the individual.

3. The Confession

In the Lutheran Service, the confession is made responsively by the minister and the congregation.

(1) See Adler - Individual Psychology, p. 289, and Wexberg - Individual Psychology, p. 292.

Minister:

Almighty God, our Maker and Redeemer, we poor sinners confess unto Thee, that we are by nature sinful and unclean, and that we have sinned against Thee by thought, word, and deed. Wherefore we flee for refuge to Thine infinite mercy, seeking and imploring Thy grace, for the sake of our Lord Jesus Christ.

Then follows the

4. Prayer for Grace

Minister and
Congregation:

O Most Merciful God, Who hast given Thine Only-begotten Son to die for us, have mercy upon us, and for His sake grant us remission of all our sins: and by Thy Holy Spirit increase in us true knowledge of Thee, and of Thy will, and true obedience to Thy Word, to the end that by Thy grace we may come to everlasting life; through Jesus Christ our Lord. Amen.

It is interesting to observe that, although the bipartite form is preserved in the above prayer, Luther's teaching of the "priesthood of all believers" is also incorporated into the ritual by the simple injunction of the rubric preceding the prayer, namely, that "the congregation shall say with the minister." Neither does the minister, as God's representative give absolution to the congregation assembled, nor does he alone, as representative of the people before God, make intercession for them, but minister and people, together, acknowledge and confess their sins before God and pray for forgiveness that they may all be increased in the knowledge of His will, prove obedient to His Word and, that, through His grace, they may come to everlasting life. The prayer proceeds, the minister assuming his prerogative as the representative of God as he says:

5. The Declaration of Grace

Minister:

Almighty God, our heavenly Father, hath had mercy upon, and hath given His only Son to die for, us, and for His sake forgiveth us all our sins. To them that believe on His Name, He giveth power to become the Sons of God, and bestoweth upon them His Holy Spirit. He that believeth and is baptised, shall be saved. Grant this, O Lord, unto us all.

As this prayer contains the whole order of salvation, it thus becomes a complete answer to the Prayer for Grace. With these words, affirming that their sins have been forgiven, the congregation responds, with:

Amen

The closing sentence of the prayer ("Grant this, O Lord, unto us all") signifies that the words of minister and congregation constitute a prayer for forgiveness.

This is probably the earliest form of the Absolution. It is called the "precativè." In the Lutheran Order of Public Confession the form of the Absolution is "declarative": "I declare unto you."⁽¹⁾ The form used in the Roman Church is "indicative": "I absolve thee."

The Preparatory Element in the Lutheran observance of Holy Communion is striking in the manner in which the rhythm of alternation between objectivity and subjectivity is maintained. The Lutheran Common Service is also particularly strong in this respect.

(1) "As a minister of the Church of Christ, and by His authority, I therefore declare unto you who do truly repent and believe in Him, the entire forgiveness of all your sins...."

THE ELEMENTS OF REVERENCE AND HUMILITY

With the element of Reverence, the Service Proper begins. There are two general divisions of the Lutheran Communion Service: First, the Office of the Word, or the Word Declared, and, second, the Holy Supper, or the Word Individualised.

In the Preparatory Element of the Lutheran Common Service, the subjective emphasis is dominant. The objective is certainly evident, but it is used, in the main, to emphasise the sense of sin and of unworthiness in the mind of the worshipper. The general emphasis changes, however, in the Element of Reverence. In that Element of the worship cycle, it is the objective which is dominant; it is the objective which is used to call forth the sense of reverence and adoration so necessary for adequate and wholesome worship of Almighty God.⁽¹⁾ It is true that this sense of Reverence calls forth the feeling of Humility, but there need not be felt here the hopelessness of sin which comes from a dominant subjective emphasis. Especially is this so, when, as in the Preparatory Service of the Lutheran rite, absolution is given in the Declaration of Grace, and in the Introit which announces, along with the Majesty of God, the all-inclusiveness of His Love.

(1) The objectivity of this part of the service is indicated in the rubric preceding the Introit: "The congregation shall stand until the close of the Collect." It is to be especially noted that the congregation stands only at the very beginning of the Preparatory Element.

Reverence and the Idea of the Presence

The effectiveness of the Introit, and indeed the whole preparatory part of the Service, will depend in great measure upon the worshipper's understanding and belief in the Presence of God at the ministration of the Holy Communion. If this be not true then the element of Reverence is aroused by association with past experiences and the drama of the moment; the worshipper being thus led into an emotional experience which may have little point of contact with reality. The Service then becomes, in short, an aesthetic experience.

But can there be any especial "Presence" in the Holy Communion Service? Can God actually be present at a worship service? Luther was forced to answer these questions when other Reformers made objections to his Earlier Sacramental teachings. He could not escape the mediaeval statement of the problem. The result was to crystallise his teachings into the formula of "in, with, and under";⁽¹⁾ definitely neglecting transubstantiation and yet asserting that the communicant really receives the body and blood of the Lord (*manducatio indignorum*). This localisation of the Presence in the bread and wine, especially in contrast to the doctrine of Ubiquity, has made the Lutheran interpretation of the Eucharistic Mystery a difficult problem indeed. Such a condition is indicative not only of a weak point in Lutheran Eucharistic teaching but constitutes a modern challenge to all Communion to find a suitable explanation of the spiritual

(1) These assertions of Luther are taken from the Augsburg Confession, its Apology, the Articles of Schmalkalden and the Formula Concordiae.

realities of the Eucharist and to restate them in such a way as to satisfy the demands of both the intellect and spiritual experience.

1. The Introit

The Introit in the Lutheran Service (as in the Synagogue Service and, in all probability, the Apostolic Service) marks the real beginning of the Service. It consists of a Psalm-verse with its Antiphon and the Gloria Patri.

The Antiphon refers to the alternate singing of verses; a common practice in the ancient Church. It announces, in a brief passage of Scripture, the leading thought for the day, thus bringing the Psalm into proper relation with the Day's Service.

The Psalm-verse used in the Introit is the survival of the ancient custom of singing an entire Psalm at the beginning of the Service. It is an appropriate passage, usually from the Psalms, which reinforces the Gospel as set forth in the Antiphon. The singing of the Gloria Patri distinguishes the use of the Psalter in the New Testament Church from its use in the Synagogue.

2. The Kyrie

The splendid objectivity of the Introit is normally followed by a feeling of unworthiness or a period of subjectivity. In the Lutheran Service this backward swing of the pendulum of the alternation of attention between God and man is expressed by the ancient cry of man when he realises his infirmity from indwelling sin. It is the Kyrie, a Greek

word meaning, O Lord.⁽¹⁾ This cry of mercy is thrice uttered because it beseeches grace from God the Father, through the Son, by the Holy Spirit.⁽²⁾

It is followed by:

3. The Gloria in Excelsis⁽³⁾

This is one of the oldest Christian hymns. It combines admirably the subjective with the objective. The outline follows this order:

1. Adoration of God the Father.
2. Adoration of God the Son.
3. Petition to God the Son.
4. Praise to God the Son.

(1) Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

(2) See Luke 18:35-43.

(3) Glory be to God on high, and on
Earth peace, good will toward men.
We praise Thee, we bless Thee, we worship Thee,
We glorify Thee, we give thanks to Thee for
Thy great glory, O Lord God, heavenly King, God
the Father Almighty.

O Lord, the Only-begotten Son, Jesus
Christ; O Lord God, Lamb of God, Son of the
Father, that takest away the sin of the world,
have mercy upon us.
Thou that takest away the ~~sin~~ ^{win} of the world,
receive our prayer.
Thou that sittest at the right hand of God the
Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord;
Thou only, O Christ, with the Holy Ghost, art
most high in the glory of God the Father. Amen.

THE ELEMENT OF DEPENDENCE

Following the Gloria in Excelsis, the minister says the:

1. Salutation and Response

V. The Lord be with you,

R. And with thy spirit.

The salutation marks the transition to this part of the Service and introduces the Collect for the Day. It is the way in which the Church of the Middle Ages introduced the principal divisions of the Service, and denotes that the pastor and people pray for each other. It is, moreover, a very ancient form of salutation.⁽¹⁾

Then follows:

2. The Collect

This is an ancient form of prayer which varies with the festivals and seasons of the Church Year. It collects the thoughts of the epistle and gospel into one prayer.⁽²⁾ While the congregation is not specifically enjoined to say the Collect with the minister, the action, "silently or in a subdued voice," is implied by the summons of the minister, "Let us pray."

Following the Collect with its response of "Amen" by the congregation, the minister shall read:

(1) See Ruth 2:4 and Luke 1:28.

(2) The Collect is built upon a definite form structure. (a) Invocation, (b) the antecedent reason, (c) the petition, (d) the benefit desire, (e) the doxology. Divisions "b" and "d" are often wanting.

3. The Epistle

The Epistle, the first Scripture for the day, takes its name from the letters of the New Testament from which it is usually taken. It is the Word which the Holy Spirit addresses to believers through the Apostle. It is for this reason that the congregation sit (as befitting those being instructed) during its lesson.

As an expression of joy with which the people of God have always received His Word, the congregation respond to the reading of the Epistle with:

4. The Hallelujah

The Hebrew word meaning "Praise the Lord" is sung always, save during the Passion Season, from Septuagesima to Good Friday. There may be also sung with it certain sentences proper for the season. Ofttimes special music by the choir may be sung here.⁽¹⁾ This takes the place of the Gradual.⁽²⁾ Following this music, the "minister shall announce the Gospel for the day.

5. The Gospel

The Gospel crowns the office of the Word for the day. This is indicated by the action of the congregation in rising to hear it, and through their singing of "Glory be to Thee, O Lord."

(1) Special music is discountenanced at any other place in the service.

(2) Anciently, a Psalm was sung from the steps (gradus) as a response to the Epistle.

For the Gospel of the Day is the Good Tidings proclaimed by the Holy Spirit through the Evangelist, "in which the saving word and work of the Christ... are set forth."⁽¹⁾ After the reading of the Gospel, the congregation glorify and praise Christ for the blessed news by singing, "Praise be to Thee, O Christ."

6. The Creed

Both the Apostles' Creed and the Nicene Creed are used in the Lutheran Common Service because they are accepted as the fuller statement of faith respecting the person of Christ. Only the Nicene is allowed, however, in the Communion Service.

The Creed naturally follows the reading of the Scripture, for in it the congregation acknowledges the acceptance of that portion of the Word just read. The congregation further recalls and confesses in the brief statement of the creed the whole faith of the Gospel.

In order that the hearts of the people may be better prepared for the Sermon, the Creed is followed by:

7. The Hymn

"Then shall follow":

8. The Sermon

The Sermon is the explanation and application of the Word which has just been read. It should harmonise with the Lessons so that the Service may be unified. After the Sermon, the minister gives the benediction, which is called the:

(1). Explanation of the Common Service, p. 37.

9. Votum

"The Peace of God, which passeth all understanding, keep your hearts and minds through Jesus Christ."⁽¹⁾

This benediction after the Sermon consecrates the truth as the worshippers have received it and appropriately concludes the element of dependence.

The Expression of the Historical in
the Communion Service

The study of the Roman liturgy showed that there were two general and conflicting tendencies in regard to the expression of the element of dependence in the Mass. These tendencies centred, firstly, about the memory of the passion and death of Christ, and, secondly, in the incorporation of the historical life of the Church in and around the liturgy. The leaders of the Reformation considered the first to be of such primary importance that they found practically no place in their liturgies for the second. The meaning of the eucharist and its association with the Cross and the Atonement was of such tremendous importance that the memory of other historical facts drew scant attention. Luther placed almost exclusive emphasis upon the words of Institution. In his acceptance of the completed redemption there was little need for a wide historical outlook.⁽²⁾ Indeed the historical perspective of the Lutheran liturgy was probably saved from

(1) Philippians 4⁰:7.

(2) Cf. Brilioth - Evangelistic Faith and Practice, pp. 135-136.

being discarded altogether by his liturgical conservatism.⁽¹⁾

Because the general scheme of the Mass was retained, it was natural that much of the historical associations of the Mass should also be retained. Due to Luther's insistence that the first Eucharist should be the standard of all the others, these historical associations became for Lutheranism a symbol of its continuity with the primitive Christian Church and also, with the Old Testament.⁽²⁾ In retaining the Epistles and the Gospels the liturgical year came to be a distinguishing feature between the Lutheran and the Reformed Churches. The Introits, the Collects and the Graduals, also serve to stress man's dependence upon God throughout the years He has maintained His Church.

It is not to be supposed that the element of dependence in the liturgy, as treated by Luther, and as it has finally come to serve the Lutheran Church, should be regarded as mere ritual to be tolerated if it cannot be escaped.⁽³⁾ In the Sacrament the story of the redemption is

(1) See page 148 f. His conservatism may have been prompted, in part, by his first disagreeable experience with the radicalism of Carlstadt, but it must be remembered that Luther seemed to lack liturgical insight. For instance, he regarded it desirable to say the Mass in the vernacular as early as 1520, but it was the demands of the Augustinian brothers, in 1521, which finally brought the change. See Brilioth, op. cit., pp. 110-111. Luther's attitude toward liturgical change may also have been tempered by the fact that he, at least at an early period, never seemed to have thought of the ritual as having more than educational value. There, again, he may have been a victim of his day in thus applying the scholastic test.

(2) Luther propounds this principle in his *De captivate*.

(3) Certain Introits and Graduals were omitted from early Lutheran services. Luther's *Von Ordnung Gottesdiensts in der Gemeine* (1523), in Luther's Works, XII, 31 ff.; *Formula Missae et Communionis*; and the *Deutsche Messe*.

possessed as an eternal truth; it is for this reason that it should be included in the liturgy, even though it is also presented in the sermon. There are the further benefits of association with the historical setting of the liturgy and its antiquity, along with the aroused sense of fellowship with the whole body of believers, both past and present, who have used this same channel as a means of mystical union with the Crucified Christ. The use of the Sacrament is necessary because of the meaning invested in it by the historic Christ; it is also a present day channel by which man may commune with reality. But certain conditions must be fulfilled in order that the worshipper experience this communion.

Moral Obligation and Knowledge of Reality

To obtain knowledge of reality, man must assume certain moral obligations; for obedience is necessary if the self would apprehend knowledge. This obedience involves submission to God's will. Adherence to the observance of the Eucharist merely as a traditional rite would be a perverted obedience. The Sacrament of the Lord's Supper must be observed not because it is the custom of Christian society, but because it is the will of God.

The experience of reality is not acquired through the practice of some elaborate subjective process which leads only to self-deception. Experience of reality demands submission to some objective standard. Whatever the will of conscience decrees, must be observed, that is, when that conscience is guided by the will as revealed in Christ. As the teachings of Christ become known, and are incorporated into activity, the self advances toward integration. Now as

knowledge of reality depends upon the degree to which the personality is integrated, it follows, that whatever promotes integration also advances the efforts of the self to apprehend reality. The observance of the Eucharist is a satisfactory medium for the communion which must then exist between the self and reality. It not only leads the self through the spiritual exercise of worship, but it is also the manifestation of the endowment by Christ of the mystery of the Presence. Because the self is dependent upon personality for knowledge of God and because Christ, the Perfect Personality, is proclaimed and acknowledged and crowned with communion in the Eucharist, the necessity of the observance of this rite by man become paramount.

THE ELEMENTS OF GRATITUDE AND DEDICATION

It has been shown⁽¹⁾ that the worship elements of Gratitude and Dedication are very closely related in the Lutheran observance of the Holy Communion. It is for that reason that they are studied together in this thesis.

A. The Element of Gratitude

Praise was so essential a part of the primitive Christian observance of the Lord's Supper that the rite came to be known as a Eucharist. But as the Roman Canon came to be dominated more and more by the thought of sacrifice, thanksgiving was forced away from its central position. Luther continued the process in his Formula Missae by breaking the connection between the Preface and the Sanctus. In the

(1) See page 151.

Deutsche Messe, both were abolished, Luther's German adaptation being substituted for the Sanctus.

So long as the observance of the Lord's Supper continued to be the Chief Service of the Church, the idea of the Reformers that the Church service as a whole might be a sacrifice of thanksgiving was tenable. This would include most of the sung portions of the service, the Gloria, the Alleluia, the Creed, the Preface, the Sanctus, especially the hymns, and even the Agnus dei which Luther retained because "He has borne our sins." Even these, however, lose something of their significance today, when the Chief Service is not the observance of the Holy Communion.

Luther and the Sacrifice of Praise

In considering the element of thanksgiving in the Lutheran rite, it must be remembered that in the Middle Ages there had grown up a division between the Memorial aspect of the Eucharist and the Communion aspect; the importance of the memorial assuming first place in the minds of the people at large. Luther recognised this cleavage and sought to bring them again into unity. To this end he emphasised, as primary, the communion aspect, in which the memory of Christ's death is paramount, the worshipper making his sacrifice of praise.⁽¹⁾

(1) "What then shall we offer? Ourselves, all that we have, with constant prayer; as we say, Thy will be done on earth as it is in heaven. Herewith we are to dedicate ourselves to the Divine will, that He may do with us as He wills, according to His Divine pleasure. So too we are to offer to Him our thanks and praise for His unspeakably sweet grace and mercy, which He has promised and given to us in the Sacrament. For though this belongs not essentially and necessarily to the mass, as we have said, yet it is more precious, fitting, available and acceptable when it is done with the multitude and in the congregation, in which case one person awakens, moves and enkindles another, so that it comes with power before God." Luther's Works, VI, p. 368.

This was the only sacrifice that Luther would admit into his Evangelical view of the Eucharist, so opposed was he to any use of the idea of sacrifice.⁽¹⁾

It was this emphasis which led to the distinction in Lutheran thought between sacramentum and sacrificium. Briefly stated,⁽²⁾ the sacramental includes those things which man receives from God (God's Holy Word, Baptism, the Lord's Supper, and the official acts of the minister when he is speaking as one called of God), while the sacrificial includes that which man offers to God (prayers, confession, praise and offerings). The distinction between the two ideas prevented the Lutheran observance of the Lord's Supper from being a full expression of corporate praise. Those who accept the service as, primarily, the reception of God's gifts must regard the sacrifice of praise in a limited sense, while those who are conscious of God's mercies in the act of communion are filled with the desire to thank God for His loving kindness. Because of Luther's great opposition to any idea of sacrifice, the emphasis upon thanksgiving made way for the emphasis upon the gift given to the individual in communion, and it was the individualistic approach which finally came to dominate the Lutheran idea of the observance of the Lord's Supper.

(1) Melancthon was more willing to regard the whole service as an act of thanksgiving and commemoration. (See his *Apologia* for the Augsburg Confession, Article III, De Missa; Schaff - *Creeds of Christendom*, Vol. III.)

(2) See *An Explanation of the Common Service*, p. 10, and Swank - *Christian Worship*, p. 14.

There were two other factors which influenced the Lutheran Church in its final teaching regarding the praise element in communion. One factor has been mentioned before, namely, the great emphasis laid upon penance. It is true that the assurance of forgiven sins fills the worshipper with thanksgiving, but it is not the more positive outburst of song which is the result of communion with God. In either case, the praise is for individual blessings rather than that which comes from the corporate worship of the Church.

The second influencing factor was the introduction of hymns in the vernacular which were the expression of fellowship in worship. Even this great contribution to the worship of the Church came to express the attitude of the individual rather than that of the corporate group.

To regard the service as, primarily, the reception of God's gift by the individual worshipper decidedly limits the conception of the sacrifice of praise. The movement of the mind toward thanksgiving for benefits received is individualistic, but the worshipper must progress from that stage to the desire to make the service itself an act of grateful joy. In other words, the worshipper must forget self and remember that salvation is for all men.

B. The Element of Dedication

When the Lutheran worshipper has heard the Word proclaimed, and has accepted for himself the great Atonement Christ made for him, he shall respond with his substance, his sacrifice of prayer, praise and thanksgiving. The rubric reads: "After the sermon the Congregation shall rise and the Minister shall say: The Peace of God, which passeth all

understanding, keep your hearts and minds through Jesus Christ."

1. "Then shall the Offertory be sung."

The Offertory is taken from the fifty-first Psalm. As it is sung, the worshipper offers himself to God that He may cleanse his heart from all sin and further prepare him for the reception of the Visible Word in the Holy Sacrament.

2. Following the singing of the Offertory, the offering is received and placed upon the Altar. It is in this act that the worshipper shows his gratitude and desire for the extension of the Kingdom, by offering the fruit of his labours in the money which he gives.

3. The General Prayer follows the offering. This prayer is an Address to God, as our Father in Christ; a general thanksgiving for all blessings; a special thanksgiving for the gift of Christ and the Word; a petition that the Word may be fruitful; a petition for the Church, Pastors, and People, Purity of doctrine, increase of love; for the state, rulers legislators, judges, good government; for the afflicted, all sufferers, especially those who suffer for righteousness' sake; for the forgiveness of all sins and preservation against all evil; for the products of nature; for "all lawful occupations"; for "all pure arts and useful knowledge"; a prayer for special petitions--all thanksgivings, intercessions and petitions being made through Jesus Christ, "ever one God, world without end." Amen. This prayer is followed by the Lord's Prayer, in response to the injunction of Christ to His disciples, "When ye pray, say, Our Father,"

etc.; no prayer is complete without it.⁽¹⁾

It should be noticed that this prayer, despite the individualistic emphasis in the Lutheran rite, is a prayer of corporate worship. The very petitions and thanksgivings are made in the name of the congregation. The corporate aspect is further strengthened by the congregational response at the end of each paragraph: "We beseech Thee to hear us, good Lord."

4. Following the General Prayer, the people offer the fruit of their lips in a hymn of praise. The character of this hymn should serve to prepare the minds and hearts of the people for the communion which is to follow.⁽²⁾

Luther and the Self-Oblation of the Whole Church

It takes only a superficial study of the General Prayer of the Lutheran liturgy⁽³⁾ to discover its corporate character.⁽⁴⁾ But Luther's strenuous objection to the idea of sacrifice, as taught by the Roman Church, together with the demand for the immediate solving of problems, which arose as the result of controversy, prevented him from fully working out his idea of sacrifice. There were two approaches to the problem. Firstly, the doctrine of the heavenly priesthood of Christ which Luther gave in the Epistle to the Hebrews.

(1) Luther said in reference to this use of the Lord's Prayer: "It is a prayer of prayers, wherein our Lord has comprised all spiritual and bodily need." Explanation of the Common Service, p. 47.

(2) If there is to be no Communion, the minister, "standing at the Altar, shall say the benediction, "the Lord bless thee, and keep thee, the Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up the light of His countenance upon thee, and give thee peace." This is followed by a choral amen by the congregation."

(3) See Outline on preceding page.

(4) The prayer has been practically in its present (continued)

In it, Christ offers the sacrifice, not man. Secondly, Luther seeks to find some place for an offering made by man, for man is, by the sacrament, incorporated into Christ and consequently makes his offering with Christ, sharing in the one sacrifice.⁽¹⁾

When Luther speaks of "offering ourselves up with Christ," he is approaching the idea of primitive Christianity in which the Church makes its self-oblation to God through the one sacrifice. When man gives himself in self-devotion to God, he is very near the only conception of sacrifice which will stand criticism, for this idea presents Christ, once offered, and man, in self-oblation, through Him.

Luther and Temptation and Conscience

In the teaching, "we offer ourselves up with Christ," Luther was, psychologically, pleading for identification with Christ. This leads the communicant towards an integrated personality, the goal of Eucharistic worship. But temptation and conscience are two stumbling blocks between man and the goal of his high calling in Christ. Because he has yielded to temptation, man can only approach a perfectly integrated personality; further, it is when he

(continued) form since 1553. The authority for such a prayer is found in the Apostolic injunction of I Timothy 2:1-2.

- (1) Luther insists that we do not offer Christ but that we enter into Christ's oblation. "In this sense it is permissible and right to call the mass a sacrifice, not indeed in itself, but as the means whereby we offer up ourselves together with Christ; that is to say, that we cast ourselves upon Christ with a sure faith in His testament, to come before God with our prayer, our praise, and our oblation, only through Him and His mediation, believing firmly that He is our Shepherd and our Priest in heaven before the face of God." Jacoby - Die Liturgie der Reformatoren I, p. 205.

yields to temptation that he becomes aware of conscience.⁽¹⁾

Now, temptation is individualistic in its demands, as against the social requirements of conscience. When the self yields to temptation, the claims of society are disregarded. Temptation represents the egoistic, individualistic, primitive desire; conscience represents the personal, social, ethical desire. It is because of the clear distinction between the two that the self, in the desire to follow instinctive promptings, is often able to make it appear as if it were being persecuted by society. In this manner it attempts to justify its behaviour; in fact, the selfish individual action may be made to appear magnanimous. Such a course is rarely beneficial to the individual if for no other reason than the building up of an inability to face facts. There is the additional danger that the individual

- (1) Temptation and conscience are both the voice of suppressed desires. (Hadfield - Psychology and Morals, pp. 37, 39) . By following the desire of temptation, the self reaps a harvest of repentance and inward conflict; by obeying the desire prompted by conscience, the self moves toward integration and harmony. Both desires may originate in the same source, but it makes a vast difference to the individual as to which of the two is followed. It is not the acceptance of a definite standard which is involved in one decision or the other. It is, rather, a directing of the impulses toward the developing of wholesome ethical conduct and integrated personality, or toward retrogression in ethical behaviour and disintegration in personality. The inward conflict is not the result of repressed desires, but of a conscious state of indecision in which the mind is faced with the refusal to follow old impulses toward evil or the acceptance of new urges embracing good.

There has grown up in some psychological circles the teaching that, as repression is harmful, the instincts should be allowed full control of the activities of man. Such teaching would have human beings follow the promptings of the instincts after the same pattern as animals, in order to escape the neuroses and complexes resulting from repression. The truth is that compliance with the demands of temptation does not insure against repression, for the demands of conscience must still be repressed. The answer to this argument (continued)

may be actually doing himself a harm by disregarding the ethical demands of society; for the good of the individual and the good of society are rarely at variance. This is not to say that there may not be a difference between the individual conscience and that of society, since the individual may vary from society either by rising above or falling below the prevailing standard. It is even possible for an individual to be responsible for progression, or retrogression, in the moral development of society.

Temptation came to Luther under the guise of conformity to the rules of society; conscience bade him adhere to conviction without regard to the cost. Communion with God was, to him, an experience of truth through faith. He

(continued) is, that if repression is necessary in either case it is better to repudiate conscience than ignore the impulses of the instincts. As the instincts are more fundamental and powerful than conscience, repression, on this level, may be accompanied with results more serious and far-reaching than those accompanying the repression of conscience. On the other hand, the impulses toward integration of personality with its moral implications must not be denied. Man must live in a society of his fellows. To ignore the demands of society is to prove himself unfit to receive the benefits of the stabilised group, for individual interests and group interests are not always commensurate.

The values accruing from a personality adapted and sensitive to the highest good must be used as a corrective for the attractiveness presented in temptation. The satisfaction of the individual as well as of the group, which comes from the knowledge of victories in deciding that which is right and good, must be so evident as to overbalance the attraction for that which is primitive and low. The impulses arising from the instincts may be sublimated into action, and yet no ill effects need arise from the repression. (Rivers - Instinct and the Unconscious, p. 122) Such effects will only arise when the claims of conscience are misunderstood and false ideas projected. No such results need be expected from following the leads of conscience when it is regarded as developing personality toward integration and social consciousness; for the fruits of conscience will be greater energy, as a result of unity of mind and purpose, along with the satisfaction which comes with the knowledge of personal growth.

dedicated himself without reservation to the proclaiming of this ideal. The result of Luther's adherence to conviction is ample evidence of the importance of the impact of one individual upon society.

Luther and the Expression of Dedication

In the element of dedication, there must be provided a means for the expression of the moral and ethical code of the group which it represents; some opportunity whereby the members of the group may offer up themselves with Christ.⁽¹⁾ In this manner the moral sanction of the group lends support to the individual's experience of conscience, thus strengthening the individual as well as the group against temptation. Otherwise dedication in worship may become individualistic and incomplete because the moral sanction of the herd degenerates from the high level of worship to the low level of convention. Psychology thus confirms the belief of Luther that the Church should offer up itself as a sacrifice with Christ.

- (1) Dedication may follow from incomplete worship in which case the impulse to self-oblation comes more often from identification, the Godward aspect, than from adaptation, the manward aspect. This is because the impulse, to be vital, must come from God. Such an impulse, duly dedicated, may find release in action, with beneficial results to man. The practical application of action will depend, however, upon the conscience of the individual; for it is in adaptation to reality that the self escapes individualism through fellowship with those of similar experiences. In this manner his convictions receive the support of like-minded members of society. It is, then, in the sanction of the group, rather than the individual, that advance in social morality is effected. (Tansley - op. cit., pp. 225-226) The self receives confirmation of ethical convictions, acquired through adaptation, from the morality of the herd. It is from this source that conscience receives its necessary authority. Conscience is, then, conducive to integration of personality, and society is a medium for its development. Temptation, on the other hand, brings about disintegration of personality and implies a rejection of herd morality.

Unfortunately this teaching was never fully incorporated into the Lutheran liturgy, for the Eucharistic controversy cut short its full development in the liturgy. This permanently impoverished the Lutheran Eucharistic service, for the sacrificial idea lies so near to the heart of Christianity that it cannot be neglected without baneful results. The distinction must be made, however, between a material presentation (which will always involve the danger of a paganising of Church worship) and the sacrifice of man's self-devotion to God: such was the One Sacrifice of Christ, and such is the sacrifice of the communicant through Him.

In his reaction against the Mass as a Sacrifice, Luther gave up also the conception of the Eucharist as an act of memorial. Thus controversy again kept Luther from allowing any place in his service for this essential of Eucharistic worship. This controversy and the fear of the Roman Canon are counterbalanced today by an indifference to any worship and an equal impoverishment of faith. The Church of today needs to recover the evangelistic teaching of the Sacrament and its completeness. The Gospel records show clearly that dedication is as necessary as that of communion.

THE ELEMENT OF LOVE

The beginning of the Holy Communion marks a new emphasis in the Lutheran service. In the first part of the service, the Word is proclaimed to all; in the second part, i.e., the Holy Supper, the Word is applied to each soul. It is in this portion of the service that the individualism of the Lutheran rite is more pronounced.

The Holy Communion

During the singing of the Hymn, the Minister shall go to the Altar where, after silent prayer, he shall reverently prepare for the administration of the Holy Sacrament. When the hymn is ended, the congregation shall rise and stand to the end of the Agnus Dei.

A. The Preface (from the Latin *prae fatio*--a saying beforehand) consists of (See Diagram on page 151): 1. the Salutation and Response, 2. the Prefatory Sentences, 3. the Eucharistic Prayer, a. the Common Preface, b. the Proper Preface, and 4. the Sanctus.

1. The Salutation and Response, "The Lord be with you, and with thy spirit," are addressed by the minister to the congregation and are based on Scriptural passages, namely, Luke 1:28, Ruth 2:4, and II Timothy 4:22. The purpose of these sentences is to suggest attention and, further, to remind the people that the Lord must speak to man before man can speak to him.

2. The Prefatory sentences:

Lift up your hearts.
We lift them up unto the Lord.
Let us give thanks, unto the Lord
our God.
It is meet and right so to do.

have from ancient times opened the service of the Holy Eucharist. They give further direction to the congregation as to the nature of the devotions to follow.

3. The Eucharistic prayer is a thanksgiving in imitation of "our Lord who gave thanks when He.... instituted the Holy Communion." The minister faces the Altar as he says:

a. The Common Preface

It is truly meet, right, and salutary, that
We should at all times, and in all
Places, give thanks unto Thee, O Lord,
Holy Father, Almighty Everlasting God:

b. The Proper Preface

Therefore with angels and archangels,
And with all the company of heaven,
We laud and magnify Thy glorious Name:
Evermore praising Thee, and saying:

4. Then follows the Sanctus which is the great
hymn of the Communion Service in which the "saints on earth
join in with the angels in heaven in declaring God's perfec-
tion, and proclaiming that His glory as manifested in Creation
and Redemption fills all things":

Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and earth are full of Thy glory;
Hosanna in the highest.
Blessed is He that cometh in the Name of
the Lord.
Hosanna in the highest.

B. The Administration begins with the Lord's Prayer
(which follows the Sanctus). It consists of: 1. the Lord's
Prayer, 2. the Words of Institution, 3. the Pax, 4. the Agnus
Dei, 5. the Distribution, and 6. the Blessing.

Following 1. the Lord's Prayer (said by the minister
alone, though the rubric reads: "Then shall the minister say:
'Let us pray.'"), 2. the Words of Institution are said by
the minister:

Our Lord Jesus Christ, in the night in which
He was betrayed, took bread; and when He had
given thanks, He brake it and gave it to His
disciples, saying, Take, eat; this is My Body,
which is given for you; this do in remembrance of
Me.

After the same manner, also, He took the cup,
when He had supped, and when He had given thanks,
He gave it to them, saying, Drink ye all of it;
this cup is the New Testament in My Blood, which
is shed for you, and for many, for the remission
of sins; this do, as oft as ye drink it, in remem-
brance of Me.

The words are accompanied by the actions of the minister who takes "the Paten, with the Bread, in his hand"; he likewise takes "the Cup." These actions of the minister are followed by the short benediction called the 3. Pax, which he says, facing the congregation:

"The Peace of the Lord be with you alway."

The, 4., Agnus Dei is then said or sung, preceding, or at the beginning, of the, 5., Distribution.

The Administration is given when the Communicants present themselves at the Altar, the Minister saying, as he gives the Bread:

"Take and eat, this is the Body of Christ, given for thee," and, as he gives the Cup:

"Take and drink, this is the Blood of the New Testament, shed for thy sins," and, "after he hath given the Bread and the Cup":

6. "The Body of our Lord Jesus Christ and His precious Blood strengthen and preserve you in true faith unto Everlasting life." Receiving the Bread and the Cup is regarded the most important act of the whole service "because in it takes place the closest communion between Christ and His people.⁽¹⁾ The Minister, in the words he uses at the distribution, calls to the mind of each communicant a. that he is receiving the Body and Blood of Christ, b. that it is shed for his sins, and c. that it will preserve him unto Everlasting life.

(1) An Explanation of the Common Service, p. 63.

Luther's Teachings on Communion and Fellowship

During the Middle Ages the Mass had become more and more a commemoration of Christ's sacrifice on Calvary by a renewal of His sacrifice in the consecration. The result was a diminishing emphasis upon communion and fellowship in the Mass. It remained for Luther to rediscover the primitive Christian conception of fellowship. Luther's teachings are clear on this point.⁽¹⁾ He believed that in the fellowship of communion we are enjoined to share with one another and thereby we become partakers of the sufferings of Christ. He also thought that through communion the faithful of all lands and all times were united. This is the typical Pauline-Augustinian view which was also evident from other sources in Reformation times, especially in the humanism of Colet and Erasmus.⁽²⁾ Even with such a splendid impetus as the early Reformers gave to the observance of this element, the usage was subsequently allowed to decline, and yet it must not be forgotten that the communion of the people was restored in the Lutheran Eucharist. The energetic attempt to stop all private Masses and to restore the communion to the central act of worship was a great achievement. The advocacy of this practice was quite revolutionary and gave such an important position to the communion aspect of worship that it is hardly to be wondered that it was difficult to get the people to make the change wholesale. The alteration from a spectacle in which the individual had little part, to the realisation of a great truth which depended almost entirely

(1) Luther's works, Weimar Edition II, p. 743.

(2) Stone - History of the Holy Eucharist, II, pp. 3 ff., 62.

upon the individual for its efficacy, showed the extent of Luther's faith in his people. Instead of treating the congregation as an audience in which the people could participate in the service only by expressions of approval or other indirect ways, as was the case in both the Roman and the Greek churches, Luther attempted to make the people actual participants in the service. This restoration of congregational worship, as distinct from worship in which the individual participated only as spectator, listener, and in private devotion, was one of Lutheranism's greatest contributions. Luther also demanded that the act of communion should be public and in the vernacular.⁽¹⁾

Unfortunately, the theological controversies of the time affected Church doctrine and practice in the aspect of communion and fellowship with somewhat the same result as shown in the aspect of praise. An excessive importance was attached to individualism and to the element of reverence. The Divine gift in the communion was treated as an exclusively individual gift. In penance and self-examination is seen, again, the individualistic conception obscuring the social as well as the Eucharistic side of the communion. The whole result is curiously parallel to what was said concerning the

(1) The 'New Testament' is given in the words of institution and just as a man who makes an earthly testament, "does not only express his meanings in words, but adds thereto a lawyer's seal of token, that it may be permanent and authentic for all time, so has Christ done with His testament, attaching to it the strongest and noblest of signs and seals in his word, that is, his own true body and blood under bread and wine." Thus he makes the word all important and all else in the Mass is accessory to the words of institution. Luther's Works, Weimar Edition VI, p. 259. Translation from Brilioth - Eucharistic Faith and Practice, p. 98.

element of gratitude.⁽¹⁾ The Reformation emphasis upon the integration of the individual and his adaptation to reality in the Eucharist was well marked and begins by filling an important place in the service, but ends in the modern Church seeking to regain something of that which was lost in earlier years. When Christianity is believed to be a social religion, it is in the group alone that the individual can achieve effective integration and adaptation. Adequate Christian worship can only be that which is centred about the objective observance of the Eucharist, and the idea of fellowship must embrace the belief that it is a spiritual participation in the life of the Church universal. This idea cannot flourish to fruition until men see that, rather than being a hindrance to the nourishment of the individual's spiritual life, it really is only in the fellowship of the group that the individual can be truly integrated and adapted. The necessity of both social and objective worship becomes apparent. It is unfortunate that in Luther's doctrine the Divine Gift in the communion was treated exclusively as an individual consummation. The outpouring of the spirit in eucharistic joy and dedication was thus individualistic and could not possess the objectivity and completeness of sacramental fellowship.

THE ELEMENT OF PEACE

The element of Peace in the Lutheran rite consists of 1. the Nunc Dimittis, 2. the Prayer of Thanksgiving, and 3. the Benediction. Joy and thanksgiving for the heavenly

(1) See discussion concerning the Element of Gratitude, p. 170 f.

food received in the Holy Supper dominate this portion of the Lutheran observance.

1. The Nunc Dimittis

Lord, now lettest Thou Thy servant
depart in peace: according to Thy
word:
For mine eyes have seen Thy salvation:
which Thou hast prepared before the
face of all people;
A light to lighten the Gentiles; and the
glory of Thy people Israel.
Glory be to the Father, and to the Son:
and to the Holy Ghost;
As it was in the beginning, is now, and
ever shall be: world without end. Amen.

is a hymn of joy for the salvation which is given to all in Christ Jesus.⁽¹⁾ Used as a closing hymn (it "may be sung or said"), the custom accords with the action of our Lord following the institution.⁽²⁾ It is the expression of the believer who has received that peace and comfort for which he came to the sanctuary.

2. The Prayer of Thanksgiving is introduced by the Versicle and Response:

V. O give thanks unto the Lord, for He is good.

R. And His mercy endureth forever.

which are taken from Psalms 105, 106, 107, 118 and 136.

The Prayer of Thanksgiving is as follows:

We give thanks to Thee, Almighty God, that
Thou hast refreshed us with this Thy salutary
gift; and we beseech Thee, of Thy mercy to
strengthen us through the same, in faith toward
Thee, and in fervent love toward one another,
through Jesus Christ, Thy dear Son, our Lord, Who
liveth and reigneth with Thee, and the Holy Ghost,
ever one God, world without end. Amen.

(1) This hymn was first said by the aged Simeon when he saw the infant Jesus in the Temple. See Luke 2:29-32.

(2) Read the account in Matthew 26:30.

The worshipper gives thanks for the Bread of Life with which he has been refreshed and prays that he may be strengthened in faith toward God and in "love toward one another."⁽¹⁾

The salutation,

V. The Lord be with you,

R. And with thy spirit.

V. Bless we the Lord.

R. Thanks be to God.

introduces the Benedicamus and serves to prepare the hearts of the people for the final blessing which is said by the minister:

The Lord bless thee, and keep thee,
The Lord make His face to shine upon thee,
and be gracious unto thee.
The Lord lift up His countenance upon thee,
and give thee peace. Amen. (Congregation)

3. The Benediction⁽²⁾ is the final blessing and is regarded as one of the most solemn parts of the service. It is a blessing from God to the believing congregation, offering God's watch care over each believer, announcing, that, through Jesus Christ, sins are forgiven and the believer is restored to favour and that the worshipper is assured of God's love. These words of assurance, together with the receiving of God's grace in Word and Sacrament, assure all of the "peace that passeth all understanding." The congregation then say, or sing, the Amen. And so, with a silent prayer, asking God to keep him in the faith, and to be made fruitful in good works, the worshipper leaves the sanctuary.

(1) See John 6:30-34, 47-58.

(2) See Numbers 6:22-26.

It is interesting that the Aaronic blessing is used instead of a benediction of a New Testament character. Some Lutheran rites, e.g., the Swedish, do add to the benediction a Trinitarian blessing.⁽¹⁾

When considered as a unit, the element of Peace is adequately presented in the Lutheran rite, through the use of the Nunc Dimittis, the Prayer of Thanksgiving, and the Benediction with the introductory verses. The individual experience of peace must suffer, however, from the disintegrating individualism of the rite, the over-emphasis upon penance and the unsatisfactory statement of the real presence. Completely satisfying peace can come only to an integrated personality which is adequately adapted to reality. Such experience is difficult to achieve because of the excessive individualism which is associated with the Lutheran rite.

(1) See the Modern Swedish Rite given in Brilioth - op. cit., pp. 265-269.

CONCLUSION

For Luther, 'Habere Deum est colere Deum.'

Christian worship was the response of man's soul to the ever-living God. God speaks; man responds. These formulae seem to state in a concise way Luther's beliefs concerning worship.

For the unsaved, the preached Word was most necessary to reveal the Lord; everything else in the service was secondary to the Word. When people are truly Christians, then there will be true worship. After all, if the Word is preached, and believed, what is the need of forms?

But Luther realised that his interest in the unconverted and those ignorant of the Word would lead to an over-stressing of the educational aspect of worship. Further, too much emphasis upon the didactic will dry up the springs of real emotion. And yet, conscious of these things, Luther refused to exercise any *jus liturgicum*. He 'Condemned no ceremonies, except such as are opposed to the gospel.' He refused to look upon the entire Latin liturgy as 'damnosa haereditas.' The result of this attitude was a variety of liturgical practices in the Lutheran observances of the Eucharist which range from services very similar to the Latin Mass to services which may be regarded as 'free.'

The 'free' type of service, however, was distasteful to Luther. While he did not hold that the Word gave implicit directions for the observance of the Eucharist, after all, the Word was dynamic and as the '*verbum internum*' it was heard by faith. God speaks; man responds. Communion with God implies man's thankful acceptance of the Word, which is God giving and forgiving.

It is the Word in the consecration which makes valid the sacrament of the Eucharist. Why not be 'content to know that the real Body of Christ is present in it (the sacrament) by virtue of the words of consecration?' It is not a bloodless sacrifice for the sake of winning God's favour, but to be received by the worshipper as God's gift. Therefore, in worship, man receives in thankfulness Him Who is at once the Giver and the Gift. It is from this standpoint that Luther makes his significant contribution of corporate singing to the public worship. Corporate praise corrects the over-emphasis upon a sense of sin occasioned by his theological teachings. The danger of this over-emphasis upon the individual's subjective emotions is shown by the pietism which has, on occasion, influenced Lutheranism.

Luther was not possessed of the fine art of ordering ritual. He saw needs more clearly, often, than he was able to meet them. It was in his teaching upon the mediation of the Word as expressed in the simple formula; God speaks; Man responds, which has led to the manifold richness of the Lutheran rites.

On the whole the Lutheran rite preserves the reverence due the Holy. The Preface, Sanctus, kneeling, vestments and careful preparation for the communion--all tend to arouse reverence. But the teaching concerning the forgiveness of sin served to frighten people away from communion. Further, excessive stress upon the individual aspect of communion serves to soften the notes of thanksgiving which swell from an adequate conception of sacramental fellowship in the communion. It is in Luther's failure to interpret properly his idea of the Presence, however, that the most serious blow to satisfactory worship is experienced, for, while psychology

sustains his contention of a Real Presence, Luther was not able to escape the mediaeval idea of localising the Presence in the Elements. This has led to confusion as to the meaning of the Holy Communion.

In the element of dependence, Luther stressed the Words of institution to the practical exclusion of incorporating the historical life of the Church in and around the liturgy. The importance of correctly using the Words of institution is not questioned, but because the self is dependent upon personality for knowledge of God and because Christ is proclaimed in the Eucharist, it becomes of great importance for man to observe this rite.

It was natural that Luther should give much attention to his teachings concerning the worship element of Love. He taught that, in the communion, we are enjoined to share with one another and thereby become partakers of the sufferings of Christ. He also taught that through communion the faithful of all time and all lands are united. This is a worthy conception of the Eucharist, but it was never fully incorporated into the Lutheran observance even though the restoration of the communion of the people was a remarkable achievement. But the Divine Gift in the communion was considered exclusively an individual gift. This made integration, and consequent adaptation to Reality, difficult for the individual, the reason being that adjustment to Reality as a whole is necessary for satisfactory integration, and such adaptation is impossible when the worshipper is not conscious of his fellow man.

Luther objected to the oblation in any form, but he did teach that "We offer ourselves up with Christ." He

was, thus, pleading for identification with Christ. This is a very worthy teaching, for only as the worshipper "has the mind of Christ" does he approach complete integration. There must be, however, some opportunity afforded the worshipper to "offer himself up with Christ." A sacrifice of praise and thanksgiving is the nearest Luther could come to expressing this teaching in the liturgy.

The element of Peace is worthily expressed in the Lutheran liturgy and yet the worshipper must be adversely affected by the over-emphasis upon penance, the unsatisfactory statement of the real Presence and the excessive individualism of the rite. The fullest Peace can come only to the worshipper who is thoroughly adapted to the ideals of Christ, and certainly some of the teachings of Luther are negative in that regard.

CHAPTER VI

THE ANGLICAN OBSERVANCE OF HOLY COMMUNION

The Title of the Observance

- a. The Position of the Holy Table

The Administration of Holy Communion

- a. The Divisions of the Liturgy
- b. Diagram of Worship Elements of
Anglican Service of Holy Communion
- c. The Relationship Between Liturgy
and Worship

THE ELEMENT OF REVERENCE

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THE ELEMENT OF HUMILITY

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- 1. The Offertory
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The Absolution and The
Comfortable Words

THE ELEMENT OF LOVE

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3. The Prayer of Consecration
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THE ELEMENT OF DEDICATION

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3. The Gloria in Excelsis

THE ELEMENT OF PEACE

1. Peace before Blessing
2. The Blessing

CONCLUSION

C H A P T E R V I

THE ANGLICAN OBSERVANCE OF HOLY COMMUNION

The Service for the observance of Holy Communion in the Book of Common Prayer is the result of long development through which can be traced the contribution of different phases of English religious life; each group seeking to give expression to its own ideals of Eucharistic worship and to adapt to its own beliefs the forms which had been inherited from the past. In a study such as this, it seems unwise to attempt a comprehensive historical survey of the development of the Book of Common Prayer; this is not to affirm, however, that the Holy Communion Service can be sufficiently understood without knowledge of its historical background. Instead of tracing the continuous history of the Book of Common Prayer, pertinent historical facts will be mentioned as they are necessary to illumine questions concerning the different elements of the service under discussion.

The Title of the Observance

The "Order for the Administration of the Lord's Supper or Holy Communion," as the title reads today, came from the Prayer Book of 1552. The Prayer Book of 1549 had as its title, "The Supper of the Lord, and the Holy Communion, commonly called the Mass." The change which omitted the word "Mass" is significant. From Luther's vigorous campaign against the use of the word, there had arisen in England a more widespread dislike of calling the Eucharistic service a

Mass than even in Germany.⁽¹⁾

It is not difficult to discover the reason for such a general aversion, among Reformed peoples, against the use of the term "Mass." It was evidence of a protest against what was considered to be the evils of the old order. Especially associated with the word "Mass" was the practice of "Private Masses" (Masses in which none but the priest communicated), and certain mediaeval conceptions of the sacrifice of the Mass.⁽²⁾ The object of the change in the English Prayer Book was to recover Scriptural terms and meanings and to emphasise essential features of the observance which had come to be neglected.

- (1) In the German Church Orders of the Reformation period, the word "Mass" and such alternatives as "Communion" or "Supper" were used simultaneously. Illustrations are found, for instance, in Luther's *Formula Missae et Communions* (1523), the "Mass or Supper" of the Prussian Order (1544) and the Halle Order of 1526. The "Ordnung der Stadt Wittenberg" issued in Luther's absence on January 22, 1522, and which speaks of the service only as "Mass," shows clearly the influence of Luther in emphasising the word "Communion." This is shown by Sehling, *Die evangelischen Kirchenordnungen des XVI Jahrhunderts*, I, p. 697 f.

The Mass, in the English Service, was transformed as follows: In 1548 Cranmer published an English "Order of Communion," to be inserted in the Latin Mass after the priest communicated. In 1549, the First Book of Common Prayer appeared, in which an Epiclesis preceded the Narrative of Institution. The Second Prayer Book appeared in 1552. Due to Protestant influence the excellent order of 1549 was changed considerably (See page 231). It contained the Black Rubric which denied the real Presence of our Lord. In 1559, the Black Rubric was removed, eucharistic vestments restored, with words of administration prefaced by materials from Book of 1549. In 1662 other far-reaching changes were made, but much of the fault of the Book of 1552 remained. In 1637, Laud's Liturgy, with notable similarity to the Book of 1549, was refused by the Scottish Presbyterians and adopted by the Nonjurors. Certain modifications of the Book of 1662 were authorised two and one-half centuries later by the Shortened Services Act of 1872. In 1927-28, another attempt was made to bring the Prayer (continued)

- (2) Brillioth, *op. cit.*, p. 110 ff.

Institution

The title "Lord's Supper" is based upon I Corinthians 11:20, in which passage St. Paul writes of the original institution of the rite. The alternative title, "Holy Communion," is based upon St. Paul's language in I Corinthians 10:16.⁽¹⁾

The rubric which immediately precedes the service deals with the holy Table, its vesting, place in the Church and the position of the priest at the beginning of the service. The term "Holy Table" was inserted in 1552, the corresponding rubric reading in 1549 "the Priest standing humbly afore the middle of the Altar, shall say the Lord's Prayer." The use of the word "Altar" has been discontinued since the Prayer Book of 1552.⁽²⁾ While the word itself was used with no seeming objection by Cranmer, Ridley and Latimer, it was doubtless removed from the Liturgy because of its power of suggesting to the worshipper the mediaeval idea of sacrifice. Indeed, Bishop Hooper used such an argument against the use of the word "Altar" "in order," as he said, "to take away the false persuasion of the people, which they have of sacrifice, to be done upon the altars."⁽³⁾

a. The Position of the Holy Table

The suggestive power of the holy Table, "having at the Communion time a fair white linen cloth upon it," was

(continued) Book abreast of the times. Whilst acceptable to great numbers of the people of the Church, it did not receive the final consent of either the Crown or Convocations. At least two other attempts (1689 and 1852) have been made to revise the Book of Common Prayer.

(1) The question of the "Institution" is discussed in Chapter 3.

(2) There is one exception to this: the English Coronation rite. The word "Altar" is found in the Scottish Common Service in one place, i.e., the rubric before prayer of Humble Access.

(3) J H Srawley - The Holy Communion Service, Liturgy and

evident, not only in the name applied to it, but likewise in its position in the Church. In 1552, it was directed that the "Table at the Communion time 'shall stand' in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said." When the Altars were removed and moveable tables substituted for them, it occasioned the practice of bringing the Table into the Chancel or Body of the Church. The reason given for this practice is found in the Injunctions of Queen Elizabeth written in 1559. This document asserts that the Table is moved into the Chancel or Body of the Church so that the congregation might better hear the service and the more conveniently communicate. The contention that suggestion is powerfully portrayed in symbols, i.e., Altar, is further supported by the direction that at times other than "Communion time" the Table is to be set in the place where the Altar had stood. Naturally the constant shifting of "God's Board" (as it is restored in the opening rubric of the English Alternative Order of 1828 from the Prayer Book of 1549 and 1552) would be unsatisfactory. It was this condition which led to the placing of the holy Table in a permanent altar-wise position at the Eastern wall of the Chancel, with an accompanying rail, at which Communicants might receive the Sacrament.

It would seem to be a comparatively simple thing to move the holy Table to the Eastern wall of the Chancel; but with regard to the observance of the Holy Communion, this brought its problems. What was to be the position of the Priest when officiating at Holy Communion?

When the holy Table was brought down into the Chancel or Body of the Church, it was set with the ends East

and West or "tablewise" instead of North and South as in the old "altar-wise" position. This position of the Table, with its officiating Priest, emphasised the unity of people and Priest, and further suggested the primitive idea of the rite as a "Community Feast." Psychologically, such a unity is an absolute necessity for adequate worship; otherwise the function of the Priest partakes something of the character of a manipulator of a Tibetan prayer wheel; a purveyor of magic.

Doctrinally, the unity secured from such a position of priest and table 1. is expressive of the Pauline communion-fellowship idea and is one aspect of the worship element of love as maintained in this thesis. While public worship is incomplete without manifest evidence (both symbolically and in the minds of the worshippers) of this subjective corporate experience, it is, on the other hand, 2. easy to neglect the equally important objective aspect of the Eucharist which is symbolised by the priest, who leads the corporate body of worshippers in offering their "sacrifice of praise and thanksgiving" and dedication of self to God.

The builders of the Anglican rite understood these aspects of public worship. Consequently, when the Table was permanently restored to the East end of the Church (ordered by canon of 1640), their problem was to express symbolically, by the position and action of the priest, the two essential ideas connected with the element of love in the worship service. To observe the rubric "Standing at the North-side of the Table" was impossible. This unfortunately led to different practices until modern times when the custom of standing at the East end is generally observed. The rubric now reads "standing at the holy Table" for both the English

(1928) and Scottish observance, while the American reads, "standing reverently before the Holy Table."⁽¹⁾

Thus we observe in the chronicles of history the holy Table being used as the dramatic symbol of two different, yet supplementary and fundamental conceptions of the observance of the Lord's Supper. Without adequate incorporation of the two ideas in Liturgy, in both symbol and content, worship will degenerate, at best, into being one-sided and selfish, and, at its worst, into magic and licentiousness. That the revisers of the rite in 1661 understood this principle of worship is clearly shown in their reply to the Puritans who thought that the priest should face the people in all his ministrations. "When he speaks to them, as in Lessons, Absolution and Benediction, it is convenient that he turn to them. When he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did."⁽²⁾

The Administration of Holy Communion

a. The Divisions of the Liturgy

The Anglican observance of Holy Communion may be roughly divided into three parts: 1. The Preparation, which extends from the beginning Collect to the admonition of the Priest, "Lift up your hearts"; 2. The Prayer of Consecration, with its introduction, and Communion; and 3. The Thanksgiving which extends through the Benediction.

(1) In the authorised English observance, the rubric before the Lord's Prayer at the first of the service, still reads, "... standing at the North side."

(2) Srawley, J. H. - The Holy Communion Service, in Liturgy and Worship, p. 309.

These divisions may be further divided according to the elements of the worship cycle as observed in this thesis. The elements of Reverence and Humility may be regarded as moving together, save the Lord's Prayer and Collect for Purity in the beginning, which may be regarded as belonging to the element of Reverence alone. These two elements continue through the Rehearsal of the Ten Commandments. The element of Dependence includes the liturgy beginning with the Collect for the Day and continues to the Offertory. The element of Gratitude consists in the Offertory, Prayer for the Church, General Confession, Absolution, and Comfortable Words. The element of Love, beginning with the Proper Preface, extends through the Prayer of Humble Access, Prayer of Consecration and the Communion. Dedication consists in the Lord's Prayer, Thanksgiving Prayers and Gloria in Excelsis. Finally, the element of Peace is expressed in the Blessing. The relative position of the parts may be seen in the diagram on the following page.

c. The Relationship between Liturgy and Worship

In pursuing this discussion of the Holy Communion Service, it seems necessary again to call attention to the inseparable relationship between liturgy and public worship, namely, that liturgy may create worship as well as be the vehicle by which worship is expressed. Liturgy may be impressive; it may also be expressive. The reason for referring to these different functions of worship is that liturgy in the Anglican Observance of the Lord's Supper is, primarily, expressive, rather than impressive--as is the Roman Observance. It must be kept in mind, however, that there is

b. Diagram of Worship Elements of
Anglican Service of Holy Communion

I. PREPARATION	REVERENCE	Lord's Prayer Collect for Purity
	and	Rehearsal of Ten Commandments
	HUMILITY	and Responses
	DEPENDENCE	Collect for the King Collect for the Day Reading of Epistle Reading of Gospel Creed (Nicene) Declaration and Notices Sermon, or Homily
II. PRAYER OF CONSECRATION	GRATITUDE	Offertory Prayer for Church Exhortation Invitation General Confession Absolution Comfortable Words
	LOVE	Sursum Corda "It is very meet, etc." Proper Preface Sanctus Prayer of Humble Access Prayer of Consecration Communion
III. THANKSGIVING	DEDICATION	Lord's Prayer Prayer of Thanksgiving Gloria in Excelsis
	PEACE	Blessing

no antithesis between these two aspects of liturgy; both are, in fact, necessary for satisfactory corporate worship.

The shift in emphasis in the Anglican Liturgy, from a service predominantly impressive to a service predominantly expressive, began with the Prayer Book of 1552; the Prayer Book of 1549 resembling the Mass, in that it retained the Introit Psalm, which was the primitive method of presenting the element of Reverence, the ninefold Kyrie and the Gloria in Excelsis. The change was obtained, in part, by omitting the Introit at the beginning of the service, placing the Gloria in Excelsis after the Communion, and including the Commandments with their accompanying Kyries.

THE ELEMENT OF REVERENCE

1. The Lord's Prayer

".... And the Priest standing at the North side of the Table shall say...."

"'Our Father which art in heaven....'"(1)

This is the beginning, or preparatory part, of the Holy Communion Service. This use of the Lord's Prayer, with the Collect which follows, is derived from the Sarum rite.⁽²⁾ In the Sarum usage these prayers were of a number said by the priest in the Sacristy while vesting.⁽³⁾ The survival of

(1) While not prescribed, an Introit Hymn or Anthem is often sung before the Lord's Prayer. There may also be a procession.

(2) Warren - The Sarum Missal, pp. 20-21.

(3) The hymn, Veni, Creator Spiritus, was also said.

this tradition is still maintained in that the priest says the Lord's Prayer alone; but with a more comprehensive meaning than in the old *praeparatio missae*. In the Sarum rite there was a mutual confession of Priest and Ministers; this bit of ritual is now incorporated into the Holy Communion Service in the General Confession, to be participated in by all who wish to receive the Holy Communion. So it is in the opening prayer of the service; the Priest is representing his people before God and people and Priest alike share in the preparation.

The suggestive effect of such an action by the Priest is most marked. The idea that God is to be objectively worshipped is set before the assembled congregation in a very positive manner by the actions, as well as by the words, of the Priest; first, when he turns his back to the people and addresses God and, second, when he presents his people before God through the:

2. Collect for Purity(1)

Mr. J. H. Srawley has said that the Prayer Book Service starts on a low note. In the case of the Holy Communion Service, this "low note," or element of Humility, is attained after adequate objective presentation of God, for, psychologically, the subjective attitude is only properly secured in that worship service which presents God objectively before the people. The objective materials at the beginning

- (1) Collect for Purity: "Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name; through Christ our Lord. Amen."

of the Holy Communion Service are few but powerful in their suggestiveness. This is shown clearly by the manner in which the Ten Commandments are used.

THE ELEMENT OF HUMILITY

1. The Ten Commandments with Kyries

The Commandments⁽¹⁾ with their response, "Lord, have mercy upon us, and incline our hearts to keep this law,"⁽²⁾ introduce the element of Humility and subjectivity early into the service, whereas the older services, by the use of Psalms, and the singing of the Gloria in Excelsis, emphasised the element of Reverence and Objectivity. With the exception of the Lord's Prayer, the Collect for Purity and the Commandments, which are objective, the service may be said to begin with the subjective, or element of Humility. This emphasis is indicated not only by the content of the liturgy but by the rubrics as well. The first rubric reads, "standing at the Holy Table," or, in other words, addressing God for the people.⁽³⁾ The second reads, "Then shall the

(1) Brightman - The English Rite - maintains that this change is derived from the Lutheran Church Orders (I cxlvi ff.). A similar usage is found in the Liturgies of two foreign congregations worshipping in England at that time, a Lasco's and the French congregation that had fled from Strassburg. The alternation between God and self, or objectivity and subjectivity, as expressed in the Commandments and their response, is an extremely effective liturgical device. Mr. Hislop - Our Heritage in Public Worship, p. 204 - however, says this change is a "farcing of the Kyrie," for it no longer occupies its true place as a cry for mercy."

(2) There is a variation in the response to the Tenth Commandment, ".... Write all these thy laws in our hearts, we beseech thee." This response is based upon Jeremiah, Chapter 31, Verse 31. For fuller discussion, see Bishop, Edmund - Liturgica Historica, pp. 116 f.

(3) Refer to page 197.

Priest, turning to the people, rehearse distinctly all of the Ten Commandments: and the people still kneeling shall after every Commandment ask God's mercy for their transgression of every duty therein, either according to the letter or according to the spiritual import thereof for the time past, and grace to keep the same for the time to come."

The corresponding rubric in the Scottish Liturgy more clearly indicates the subjective character of this portion of the service. The rubric reads (in part): "Either according to the letter, or to the mystical importance of the said commandment." The last phrase very definitely injects mystery into the service.

The effect of mystery is, usually, to occasion the emotion of fear, and yet, the ultimate worth of a service of worship for the individual, and for society as well, is determined by its ability to sublimate fear, not only because fear is fundamental in the nature of man, but also because of its resistance to ambivalence. To this end the Anglican rite, and, especially in this instance, the Scottish Liturgy, can claim a just reward. Because of the stress in its teaching upon the idea of the indwelling of the spirit in the heart, the liturgy is able to satisfy the needs of the worshipper in sublimating fear. In this short phrase in the Scottish Liturgy (a phrase likely to be overlooked) is contained a suggestion of great psychological import for the service. It is for this reason that Priests should employ the option to omit the Commandments, only upon occasions where adequate previous preparation is possible for the

worshippers, either as individuals or as a group.⁽¹⁾

Otherwise there is little in the liturgy by way of impression (Collect for Purity), or expression (Kyries) for the incorporation of the very necessary elements of Reverence and Humility.

The solemn and unchanging order of the Eucharistic service has for centuries begun with the petition that God have mercy upon the worshippers. It has seemed appropriate that Christians begin the great Christian rite with a prayer for mercy. Confronted with this great Mystery, man humbles himself. To let "self" predominate upon such an occasion prevents the individual from the integration which inevitably results from a proper understanding of the relation of man to the Mystery of the Eucharist.

The "cry for mercy" is essentially a congregational prayer. With the Greek-speaking peoples, from whence it came, it was in common use upon occasions of great national importance. In the Prayer Book of 1549, triple Kyries were used, being written in English as follows:

iiij Lorde haue mercie vpon vs.

iiij Christ haue mercie vpon vs.

iiij Lorde haue mercie vpon vs.

These were to be sung by the clerks in the choir. In the Prayer Book of 1552, these Kyries were taken away, and there were substituted for them a recital of the Ten Commandments

(1) The rubric reads as follows: "Or else, instead of, or in addition to, the Ten Commandments or the Summary of the Law, may be sung or said as followeth: 'Lord, have mercy upon us,' etc." This provision obtains also in the American Liturgy and the New Liturgy of 1928.

with the response already mentioned.⁽¹⁾

The use of the Kyries just before the Collect are a manifestation of the old Western usage and as here used serve to bring to a sharp climax the congregation's sense of humility.⁽²⁾

THE ELEMENT OF DEPENDENCE

Those who insist that a feeling of dependence is the primary motivating force in man's seeking for God will find ample representation of this element of worship in the Anglican rite.⁽³⁾ There are several methods by which the element of dependence is incorporated into the liturgy.

1. The Collects and Lessons

Following the Kyries, mentioned above, one of two Collects for the King is said.⁽⁴⁾ This is followed by the

(1) See page 205.

(2) While referring to the use of the response, 'Kyrie Eleison,' in another connection, viz., litanies, the Rev. Dean W. Perry clearly shows its influence upon a congregation in the following words: "Probably no form of intercession is of such practical value as this; the mind of the worshipper is concentrated on one subject at a time; his cooperation is elicited by means of the response; the range of subject is practically unlimited, and there is a freedom of spontaneity in the devotion which is lacking both in the more formal litanies in the West and in the long continuous prayer of 'the great Intercession.'" From Church Service Society's Annual, May, 1931-1932, pp. 36-37.

(3) See Schleimacher - The Christian Faith, and Franks, Robert S. - The Metaphysical Justification of Religion.

(4) The New Liturgy (1928) omits the Collect for the King.

Collect of the Day. When the prayers of the faithful were removed from the body of the Mass, they took the form of a litany concluded by the prayer of the bishop. This prayer of the bishop collected into one the several petitions of the people after a rather well defined form, hence the word "Collect."⁽¹⁾

In the Eucharistic rite of 1549, as well as 1552, the rubric before the Collect of the day read: "Then shall follow the Collect of the day, with one of these two Collects following, for the King." The Collect of the day represents in the Holy Communion Service the first of three prayers (variable with the season or day), which were used in the Roman observance.⁽²⁾

In the Prayer Book of 1549, there was a bidding, "Let us pray," before the Collect. This was preceded by the salutation between Priest and Congregation: "The Lord be with you," "And with thy spirit." In the Prayer Book of 1552, this mutual salutation disappeared. It has only reappeared lately in the Scottish Liturgy of 1911 and the English Alternative Order of 1928. Any service of worship must have transitional elements properly woven into it before it can properly lay claim to the very essential constituent of unity. The salutations as given not only mark the transition to a new division of the service, but also reemphasise the alternating character of worship; namely, from the objective to the subjective, or, as repeated in the Lutheran formula, "God speaks; man responds."

(1) Anthony Sparrow - Rationale upon the Book of the Common Prayer, from Burkitt, F. C. - Christian Worship, p. 55.

(2) The other two prayers were the one used over the offering and the post-communion prayer.

The reading of the Lessons from Scripture is one of the contributions made to the Church service of today by the Synagogue. When Christians began to observe the Lord's Supper, they incorporated this Synagogue custom into their service.⁽¹⁾ The practical significance of this custom was greatly increased when, in 1549, the appointed minister was ordered to say everything in an audible voice in English! This included even the "Kyrie eleison."

Cranmer attached great importance to a complete reading of the Bible in these Lessons. Those who attended Church morning and evening throughout the year would hear the Old Testament read through once and the New Testament three times. This problem of the Lessons, important even as it is today, was more important then, when only a very few people could read. It was a reasonable way of acquainting the people with the content of the Bible. Now conditions have changed: all of the people can read the Bible, if they will. But many people attend church only on Sunday. The difficulty of arranging a really suitable selection of passages for these people is at once apparent.

If the people would read in a good commentary the Lessons for the day, the understanding and interest and effectiveness of the Holy Communion (or any other service) would be increased to a great degree. It is very fitting that the Scottish Liturgy be continually reminding the worshippers of their dependence upon the "Word" by the title given to this division of the service, namely, "The Ministry of the Word."

(1) One of the earliest Christian accounts (110 A.D.) of the observance is from Justin the Martyr. (Apol. i, 65-67).

The use of Psalmody between the lessons goes back to the early days of the Church. During the mediaeval ages, an effort was made to reduce the length of Psalms used, and this usage became known as the Gradual,⁽¹⁾ or respond, sung before the Gospel. The music used in connection with the gradual grew to such elaborateness in the later middle ages that no ordinary choir could sing the flourishes of the "Alleluia" with which the song ended.⁽²⁾ This led to the omission of the gradual in 1549 and the altering of the wording of the rubric to read: "Immediately after the Epistle ended, the Priest.... shall say." In 1661, a later change was adopted: "Then shall be read the Gospel, saying...."⁽³⁾

That portion of the rubric reading, "Then, turning to the people," is significant.⁽⁴⁾ In this action of the priest is symbolised, with renewed emphasis, the fact that the Gospel is regarded as the Word of God. The portion of the rubric in parenthesis (the people all standing up) "further emphasises, through the powerful suggestion of this action of the worshippers, the importance attached to the Gospel."⁽⁵⁾

(1) In the Mass, it is the custom for the reader of the Gospel to go either to a higher pulpit or a higher step (gradus). As this bit of ritual took time, the choir sang a few verses from the Psalms. The music and words used at this time thus became known as the "Gradual" or "Grail."

(2) Brightman - The English Rite, I civ.

(3) The present-day custom is to sing a hymn (called the (Sequence) between the Epistle and the Gospel. This is a worthy practice.

(4) The practice of reading the Gospel facing North, probably resulted from the belief that evil spirits resided there.

(5) Cureton's Ancient Syriac Documents, p. 27, quotes the so-called Canons of Addai (3d century): "At (continued)

When the Gospel of the day is announced, the people, "standing up may devoutly sing or say,"

"Glory be to Thee, O Lord." This response to the announcement of the Gospel, which further stresses the importance attached to this reading, was omitted from the Prayer Book of 1552. It is included now, however, in both the English and Scottish rites, the New Liturgy and the American Episcopal services.⁽¹⁾

The dependence of man upon the Word of God is further accented, and the parts of the service surrounding the Gospel become more objectified, in the response after the reading of the Gospel, "Thanks be to Thee, O Lord, for this Thy glorious Gospel." The American Prayer Book and the English alternative order of 1928 use the response, "Praise be to thee, O Christ." This is the Roman form which is prescribed to be said by the server at low Mass.

2. The Creed

When Christ is presented so objectively and impressively, as in the reading of the Gospel in the English rite, it is proper that the people have opportunity to show their accord through some concerted definite action. Thus the Ministry of the Word is suitably followed by the Creed, in which by public confession the people show forth their faith in the Doctrine of Christ. For this purpose the Nicene Creed

(continued) the conclusion of all the Scriptures let the Gospel be read, as the Seal of all the Scriptures; and let the people listen to it standing up on their feet, because it is the glad tidings of the salvation of all men." This is quoted from Burkitt, F. C. - Christian Worship, p. 54. (It is possible that the Liturgy of Addai and Mari should be dated fifth century.)

(1) This is the continuation of a pre-Reformation custom.

is used in the Holy Communion service. It seems strange, judged from the standpoint of its importance psychologically, that the creed was not a part of the early Eastern or Western rites. According to Dr. C. H. Turner, the Church of Constantinople adapted a creed, "which after a legitimate and necessary expansion," came to be the "completed form of what we now know as the Nicene Creed."⁽¹⁾

The Creed was recited in the Eastern and Western Churches only when the catechumens and others had been dismissed from the service. When the distinction between the *missa catechumenorum* and the *missa fidelium* was no longer observed, the creed was then said after the Gospel with the Sermon following;⁽²⁾ and this order is followed today in the Lutheran Church Orders and the Book of Common Prayer.

The psychological effect of a group of worshippers, reciting together the "Credo" is most marked, in the suggestive influence of its affirmations upon the individual mind, and in its tendency to unify the separate individuals into a like-thinking, like-acting, group. It further teaches the main outlines of the Christian religion. Not only that, it heightens the sense of fellowship and communion with the Saints, past and present, which every Christian worshipper may claim his privilege as a member of Christ's Church. A modern, and possibly more intellectually satisfying Creed, could not simulate, so effectively, the thought of the unity of the congregation assembled as continuing

(1) History and Use of Creeds; Church History Society, 1906, p. 53.

(2) Srawley, J. H. - The Holy Communion Service, p. 316, quoting Durandus, *Rationale*, IV, 26. In the present Roman use, the Sermon precedes the Creed.

through the ages with the steady march of the Church Militant. The Anglican liturgy has been in use long enough to become thus meaningful. It is this connection with the continuing Church which contributes to the reluctance of many Anglicans to make any change of form or substance in the Book of Common Prayer.

3. The Sermon or Homily

Justin Martyr (second century), Tertullian (Third century) and Irenaeus tell us that in early times the Sermon was, ordinarily, immediately after the Scripture lessons. This custom prevailed until preaching became rare because of the ignorance of the clergy.

The abatement of preaching was one of the evils denounced by Latimer, Ridley and the other English Reformers.⁽¹⁾ As a result, the Prayer Book of 1549 gives the injunction to preach as follows: "After the Creed... shall follow the Sermon or Homily."

The rubric in the Prayer Book of today reads, "Then shall follow the Sermon or one of the Homilies already set forth, or hereafter to be set forth, by authority." This rubric is found first in the Prayer Book of 1552 and refers to a book of Homilies published in 1547.⁽²⁾ This was the work of

(1) Latimer, Hugh - Bishop of Worcester; Ridley, Nicholas - Bishop of Rochester.

(2) See Brightman - English Rite. Dr. Brightman continues in Appendix i to discuss the interesting mediaeval custom of offering devotions at the time of the sermon. This custom, to which was added "various instructions and notices," was known collectively as the "Prone." The modern survivals of this interesting custom, of which the prayer alone came to be known as the "Bidding of the Bedes," are preserved only for special occasions as the Bidding Prayer with the notices ordered by the rubric to precede the sermon. In the American revision, a (continued)

Cranmer and others.

The rubric directing what notices are to be given in the Church, before the Sermon, has stood in its present form since 1661. In the Prayer Book of 1552, the notices were given after the Sermon. It appears that, if a break must be made in the service, it is less disturbing to the unity of the liturgy if the notices be read before, rather than after the Sermon. Furthermore, if the sermon is of practical import, the impulse upon the part of the congregation will be for action. This opportunity is immediately provided for in the collection at the Offertory. This meaningful feature was included in the Eucharistic rite of 1549, and provides for the primitive offering of gifts by the people as a regular part of the service.

THE ELEMENT OF GRATITUDE

1. The Offertory

A further stage in the preparatory part of the Holy Communion Service begins with the rubric after the Sermon which reads, in part: "Then shall the Priest return to the Lord's Table, and begin the Offertory...."(1)

(continued) rubric before the Sermon says: "Here, or immediately after the Creed, may be said the Bidding Prayer, or other authorised prayers and intercessions." In like manner, the Alternative English Order of 1928 says, ".... Bidding of Prayers may be made."

(1) The priest reads ("as he thinketh most convenient in his discretion") appropriate (given) sentences.

"Whilst these sentences are in reading, the Deacons, Church Wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent basin to be provided by the Parish for that purpose; and reverently (continued)

The early forms of Christian Services show the importance attached to the offerings of the people.⁽¹⁾ These offerings were made in kind and included not only bread and wine, some of which was used for the Sacrament, but also gifts to be shared with the poor of the community and to be used as pay for the clergy. Supporting this practice was the belief that the Eucharist was a thank offering for the blessings of Creation and Redemption. A portion of the material wealth of the people was offered to God as an act of acknowledgement and appreciation that all things come from Him. This worthy custom prevailed in the Mass for many centuries.⁽²⁾

When the use of money became more prevalent, it gradually became the custom for the people thus to make their offerings. To meet the needs of this new condition, the Offertory was adjusted to include the private prayers of the

(continued) bring it to the Priest, who shall humbly present and place it upon the holy Table."

The rubric then directs (when there is a communion) that "the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient."

As the wardens take the Collection, a hymn is sung. It is well to remember that a choral celebration of Holy Communion is one in which the ministers and people are assisted by a choir. Parts of the service which may be sung are: Hymns (5), Kyries, Creed, Sanctus, Benedictus, Agnus Dei, and Gloria in Excelsis. One of the best musical settings of the service, and one designed to increase its devotional value, is that by the composer Merbecke (16th century). The Benedictus and Agnus Dei, while not normal parts of the service, are usually sung 'as anthems.' The Revision of 1928 allows the Benedictus.

(1) Clement of Rome (ad Cor. 44) and Cyprian (de op. Et Eleem 15).

(2) This conception of the People's offering is still clearly shown in the Canon of the Mass through the Offertory Chant, the Lavabo and the Collect known as Secreta.

priest and the censuring of the oblations. This change came to be known as the first, or lesser, oblation, as distinct from the second, or later, oblation, which commemorated and represented the Sacrifice of the Cross. Unfortunately the meaning of the two oblations was not always adequately understood. As a result, some of the prayers became misplaced, adding still further to the confusion. It was the mixture of the two ideas in such phrases as, "this sacrifice of propitiation and praise,"⁽¹⁾ which caused the reformers to abhor heartily the Offertory as well as the Canon of the Mass.⁽²⁾ It remained for men such as Cranmer to rediscover the older meanings of the offerings.

(1) Found in a Secreta prayer of the Roman rite.

(2) Changes in the Prayer Book of 1549 were: (1) The Offertory Chant, composed of passages from the Scripture, was to be sung while the people made their offering. The sentences read referred to: (a) the duty of giving alms, (b) the maintenance of the clergy, and (c) the relief of the poor. (2) The Secreta (prayers said over the offerings) were omitted; likewise the Lavabo (washing of hands); the censings and the prolonged preparation of the Elements.

Changes in the Prayer Book of 1552 went still further:

(1) The identification of the Offertory with the giving of alms was given renewed emphasis. (2) The term "Offertory" was no longer used in the prayer for the Church, and the words, "to accept our alms," were placed before the words, "to receive our prayers." (3) All prayers and instructions for preparing the setting for the Elements and disposition of them were omitted.

Changes in the Scottish Liturgy of 1637 were: (1) The alms were directed to be "humbly presented before the Lord" and "set upon the holy Table." (2) Further, the alms were gathered by the Church wardens, or others under their direction, and placed in the poor men's box. (3) In regard to the bread and wine, the "Presbyter shall then offer up and place... upon the Lord's Table." The modern Scottish Liturgy and the American observance both follow this rite in regard to "offer up."

Changes in the Prayer Book of 1661: (1) The term "Offertory" was reinserted. (2) The priest is to set the bread and wine upon the "Lord's Table," but to present only the alms.

Altogether, the renewed study of the old liturgies and teachings concerning them, was a good thing. It served to direct attention not only to the significance of the people's offering, but to other primitive observances and their meanings as well. The importance of this research is manifest today in at least two ways: First, it revealed the primitive, and almost forgotten, meanings inherent in the Lord's Supper; and, second, it established for the followers of the new liturgy a sense of continuity with the practices and beliefs of the Church Militant.⁽¹⁾ Neither of these reasons is to be considered as insignificant.

2. The Prayer for the Church

The first English Prayer Book of 1549 included a prayer for the Church. In that book, however, it formed the introduction to the principal Eucharistic prayer which corresponded to the Canon in the Roman Mass. The substance of the Roman prayer was retained but was freely paraphrased and adapted to conform to the newer beliefs. The commemoration of the Saints was expressed in general terms with no reference to their special merit. Likewise the prayer for the departed substituted the words, "Grant... thy mercy, and everlasting peace," for the former phrase, "Grant... a place of refreshment, light and peace."

The long canon of the Prayer Book of 1549, which replaced the Roman canon, was probably the most interesting

(1) An interesting example of the way in which a rite may maintain and call to mind the dependence of a modern practice upon that of a primitive Christian observance is found in the traditional custom of the Catholic Church called the "mixed chalice." The rite arose from the ancient practice of diluting wine with water. Later the custom came to be given various symbolic meanings. As it is observed today, it proclaims the continuity of the congregation assembled with that of the Church Militant as it has marched down through the ages.

feature of the rite.⁽¹⁾ This position is emphasised when the prayer is compared with the latter part of the canon, particularly the Anamnesis and the Oblation. These prayers represent a most worthy contribution; liturgically, in their original combination of materials from the Roman canon and from other sources; theologically, in their teachings of self-oblation, in which the highest conception of the Eucharistic sacrifice (so adequately shown by Augustine) finds a permanent place in the Anglican liturgy; and psychologically, in that man's offering to God (his "selfe, soule and bodie") is an offering which cannot be made by any representative, priest or ritual, but is an offering for which he himself is solely responsible. The idea of the Eucharistic sacrifice contained in these prayers represents one of the noblest features of the English rite.

It was in 1552 that the Prayer for the Church was transferred to the present position.⁽²⁾ A wave of Calvinism had swept the English Church, and the Censura of Bucer was the culmination of an outburst of iconoclasm which sealed the fate of the admirable and well-balanced liturgy of 1549.⁽³⁾ Partly in deference to the criticism of Bucer, the prayer for the departed and the commemoration of saints was deleted,⁽⁴⁾

(1) The addition of the Prayer for the Church Militant, however, (in itself a beautiful prayer) made the canon too long.

(2) In the Scottish Service, the prayer was transferred to the close of the Prayer of Consecration in 1774.

(3) Proctor and Frere - A New History of the Book of Common Prayer, p. 72.

(4) The omission was further due to the reactions against crude conceptions of Purgatory. Cf. Wheatley - Rational Illustration, p. 243.

and the bidding was added, as it stands today, "Let us pray for the whole state of Christ's Church militant here in earth."⁽¹⁾ The last phrase restricted the prayer to the living.

The prayer in its present form includes petitions for the acceptance of "alms and oblations"; for the universal Church; "for all Christian kings"; for the reigning monarch and those "in authority" under him; for "Bishops and Curates"; for "all people"; and for those "in trouble... or any other adversity."⁽²⁾ Then follows a general prayer for the

(1) The phrase, "Militant here in earth," is omitted from the Scottish Liturgy, the English Alternative Order of 1929 and the American revision of 1929.

(2) The prayer is as follows: "Almighty and everliving God, who by thy holy Apostle has taught us to make prayers and supplications, and to give thanks, for all men: We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy Holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and specially thy servant GEORGE our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen."

commemoration of the departed.⁽¹⁾

Intercession has always been associated with the Eucharist which, in itself, is a "Sacrament of unity" and a witness to the Communion of Saints." The early position of this prayer in the liturgy was before the central Eucharistic prayer. Later there came to be practiced a further intercession at the close of the Eucharistic prayer. This was especially true of the Greek West Syrian and the Byzantine rites. In the Roman rite, a prayer for the departed (Memento Etiam) was said after the recital of the institution.

There is a fundamental difference underlying the development of the "Great Intercession" at the close of the central Eucharistic prayer. The intercession in the early practice was associated with the offertory. The gifts, usually in kind, and the prayers, constituted the offering of the people in recognition of their love and gratitude to God. The consecration of these gifts in the Divine response; the rite becoming a sacrament in which God through the channel of the "earthly" provides the "heavenly."⁽²⁾ In the second, and later, development, the intercessions are used following the consecration and beseech God to accept the sacrifice of Christ which has been sacramentally represented in accord with the teachings of Greek Fathers.

(1) Explicit prayers for the departed are used in the Scottish Liturgy, "We commend... thy servants departed..., grant them... light and peace"; the English Alternative Order, "We commend..., grant them light and peace"; and the American, "We... bless... for... thy... departed..., grant them growth in thy love."

(2) Feltoe - Leonine Sacramentary, p. 10 -- From J. H. Srawley in Liturgy and Worship Ed., p. 323.

3. The Exhortations

Following the Prayer for the Church Militant, three exhortations are given. The first and the second are to be used "when the Minister giveth warning for the Celebration of the Holy Communion (which he shall always do upon the Sunday, or some Holy day, immediately preceding)."⁽¹⁾ They are to be read "after the Sermon or Homily." The third exhortation is to be read "at the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament." The first exhortation admonishes the congregation of the necessity of searching and examining their own consciences, that they may come "holy and clean to such a heavenly Feast... and be received as worthy partakers of that holy Table." If, after adequate self-examination, "full trust in God's mercy," and "a quiet conscience" is not attained by those desiring communion, they are to seek out the minister of the parish or "some other discreet or learned minister of God's word."

The third exhortation is not considerably different from the first. It points out the benefits of receiving the holy Sacrament, "with a true penitent heart and lively faith," but, further, stresses the danger, "if we receive the same unworthily." Likewise the admonition is given, "Ye must (above all things) give most humble and hearty thanks to God... for the redemption of the world by the death and passion of our Saviour Christ."

(1) The second exhortation is to be used as an alternative to the first if "the people (are) negligent to come to the holy Communion." It is interesting to note that in the original (1552) those who stood "by as gazers and lookers on them that do communicate" were charged to "depart hence, and give place to them that be godly disposed."

These Exhortations were inserted into the Prayer Book in the Reformation period for the purpose of giving adequate notice of the celebration of the Lord's Supper and for safeguarding it by adequate preparation of the communicants. While the first and second exhortations are alternatives, the third is to be said "at the time of the celebration of the Communion." This tends to increase the communicant's feeling of unworthiness and prepares him for the spirit of the Invitation and Confession which follow.

4. The Invitation, the Confession, the Absolution and the Comfortable Words

These forms of preparation are considered together principally because of their historic connection.⁽¹⁾

The Invitation, "Ye that do truly and earnestly repent..." continues to emphasise the feeling of unworthiness

(1) In the mediaeval service the priest said certain prayers at the foot of the altar. When the reformers desired a revival of the communion of the people, they provided forms of preparation and, also, safeguards against unworthy reception. From the *Simplex ac pia deliberatio* of Archbishop Hermann of Cologne (Brilioth, op. cit., p. 202; Brightman, op. cit., I lxx f.; Proctor and Frere, op. cit., 27 ff.) came the general scheme of the English "Order of Communion of 1548." This Easter service of Cranmer (Brightman I lxxii f.; II 650 ff.) consisted of the Exhortation, Invitation, Confession, Absolution, Comfortable Words and Prayer of Humble Access. With some changes in wording and the rearrangement of the Exhortation and Prayer of Humble Access, they were incorporated into the Prayer Book of 1549 where they precede instead of follow the priest's communion. In 1552, they were placed before the Preface, with the exception of the Prayer of Humble Access, which was inserted after the Sanctus. In the Scottish Liturgy, these preparatory devotions, including the Prayer of Humble Access, are said just before the Communion, as in the case of the Prayer Book of 1549. This seems the logical place for them.

stressed in the preceding Exhortations.⁽¹⁾ Those that come to receive the holy Communion are reminded that the requirements include repentance, "love and charity with neighbors," obedience to the "commandments of God" and faith.

The general Confession, which follows, was one of the notable innovations of the First Prayer Book. It provided a form for the public general confession of sins as a preliminary to the Communion of both priest and people.⁽²⁾ It is similar to the form found in Hermann. The reference to original sin is omitted, and "by thought, word and deed" is added.⁽³⁾

In pronouncing the Absolution, the Priest is directed to, "stand up, -- turning himself to the people." The first part of this worthy bit of liturgy is an adaptation

- (1) Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.
- (2) The American rubric modifies the direction of 1549, "... Either by one of them or else by one of the ministers, or by the Priest himself, all kneeling," to "by the Priest and all... humbly kneeling." The addition of "one of the Ministers" to the English rite in 1661 was probably due to Puritan demands that it be thoroughly understood that the priest, as well as the people, was to kneel and that all were to say the Confession.
- (3) Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

from Hermann. The second part beginning, "have mercy upon you...", is modelled on the Confiteor in the Mass.⁽¹⁾

The Comfortable Words are the Scriptural assurance for the declaration of forgiveness. They are Saint Matthew 11:28; Saint John 3:16; I Timothy 1:15; and I Saint John 2:1.

All of these preparatory devotions, with the addition of the Prayer of Humble Access, were included in Cranmer's Order of Communion and, also, in the Prayer Book of 1549. The "People's Preparation," as the devotions came to be known,⁽²⁾ then occupied a place between the Consecration and the Communion, forming an important part of an admirable and well balanced liturgy. The fact that these forms can be traced to German origin⁽³⁾ does not in the least remove proof of creative originality in the English reformers. On the contrary, it shows the rare quality of judging liturgical fitness on the part of these early compilers of the liturgy. How psychologically perfect were these devotions, following one another in proper sequence, in preparing the worshippers for the central act of the service! But this worthy liturgy was not allowed to remain intact, for a wave of Calvinism swept the English Church.

In 1552, the penitential act of preparation was shifted from its place immediately before the Communion, and the Preface and Sanctus were inserted before the Prayer of Humble Access. In order to preserve the period of preparation

(1) The Absolution reads: Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

(2) The Rev. Dean W. Perry - The Scottish Liturgy, p. 29.

(3) Archbishop Hermann of Cologne.

(omitting all extraneous material), it would seem more fitting to place this series of devotions before the Offertory so that the act of Communion would follow directly the offering--the Canon.⁽¹⁾ Another suggested change, and one which seems to follow more closely the psychological order of the worship experience, would be to place the devotions before the Communion with the Offering following immediately after the Communion.⁽²⁾ Thus the unity of the central part of the service would be preserved, reaching a fitting climax in the offering of "ourselves, our souls and bodies."

THE ELEMENT OF LOVE

1. The Preface and Sanctus

In the liturgies of the East and West, the Eucharistic Prayer is the central feature of the rite. So it is in the Anglican observance of Holy Communion. With the Preface there begins the second division of the service. The preparation (the first division), with its elements of reverence, humility and dependence is past, and the worshipper is now led into the element of Love. The note of thanksgiving is first sounded in the dialogue with which the Preface is introduced. The Sursum Corda⁽³⁾ marks the beginning of the principal

(1) See Perry - The Scottish Liturgy, p. 30, for suggested changes.

(2) See Chapter II.

(3) The Priest says: Lift up your hearts.
 The people answer: We lift them up unto the Lord.
 Priest: Let us give thanks unto our Lord God.
 People: It is meet and right so to do.

The "Lift up your hearts," together with the Preface, may be sung by the celebrant.

part of the service in all the great liturgies,⁽¹⁾ being sometimes preceded by the Salutation, "The Lord be with you," with its response, "And with thy spirit." Since 1552, the Salutation has been omitted in the Anglican rite.⁽²⁾

Following the Sursum Corda, the rubric reads, "then shall the Priest turn to the Lord's Table, and say..., It is very meet, right, and our bounden duty... (to) give thanks...." This somewhat free translation of the corresponding Latin phrases forms an unvarying introduction to certain commemorations suitable for various occasions, which are called Proper Prefaces. These Proper Prefaces⁽³⁾ constitute a rather short and inadequate introduction to the Eucharistic Prayer. In the Eastern rites, the thanksgiving is prolonged to include references to the creation, God's revelation in history, and the story of the redemption. The Roman and English rites make little reference to these broader aspects of thanksgivings except the clause in the Sanctus, "Heaven and earth are full of thy glory." Thanksgiving in the English rite is further curtailed in the note of penitence which is again stressed in the prayer following the Sanctus.

The Sanctus from primitive times has been a feature

(1) Cyprian mentions its use as early as c. 250. See *De Orat.*, 31.

(2) In the Scottish Prayer Book, the salutation is retained.

(3) There are five Proper Prefaces in the English Prayer Book. Other Prayer Books contain more. The Scottish Prayer Book, for instance, contains 18 Proper Prefaces. An example of a proper preface (English) is the one to be used upon Christmas day and for seven days after: "Because thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin."

of the liturgies both East and West.⁽¹⁾ In Scripture, it is found in Isaiah 6:3 and Revelation 4:8; in the so-called Clementine Liturgy, it is found in connection with the Benedictus qui venit, of which the latter is a part of the response;⁽²⁾ in the Liturgy of St. James, the Preface ends with the hymn of Creation and the Sanctus; and in the Roman rite, it is presented in a powerful way at the close of the part known as the Vere dignum. The Sanctus is a fitting climax to the thanksgiving of the whole Preface. While no specific direction is given, other than the rubric following the Prefaces, "after each of which Prefaces shall be sung or said," it has become the custom for the people to repeat the Sanctus. This custom is a worthy one and should be maintained; the people standing and repeating the words with reverent joyousness. To utter such thanksgiving in a subdued voice is to rob this division of the service of much of its power.⁽³⁾

2. The Prayer of Humble Access

The Prayer of Humble Access in its present form dates from 1552. It is built upon old liturgies and the

(1) "THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen."

(2) The Benedictus follows the Sanctus in the Scottish liturgy, but is not prescribed. When it is sung or said, the Amen after the Sanctus, which connects the Preface and the Sanctus, is omitted.

(3) This suggestion is due to Perry, op. cit.

Scripture.⁽¹⁾ The title is first found in the Scottish Liturgy of 1637 where it was called, "Collect of humble access to the holy communion." The difference between the English and Scottish forms is as follows: In the Scottish prayer, the word "holy" is added to Table and "most sacred" placed before body.

In the English rite of 1549, the Prayer of Humble Access was included in a short service of preparation (The People's Preparation), which came after the Consecration and immediately before the Communion. The different parts of this service were admirably fitted together and presented to the worshipper in a marked way the impressiveness of the act of Communion. But Gardner saw in the prayer, which was said kneeling, the danger of the adoration of Christ's flesh in the Sacrament, and as a result of his fear, the prayer was changed to its present position in 1552.⁽²⁾

The importance of adequately balancing the alternation between objective and subjective materials in a worship service has repeatedly been stressed in this thesis. But the alternation must not be of such a nature as to retard the general forward movement of the worship experience. If the principle of alternation is followed without a proper balance

- (1) The rubric reads: Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this prayer following:

"We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen."

- (2) Srawley, J. H. - in Liturgy and Worship, p. 340.

of parts, it results in a severe strain upon the worshipper's sincerity. He is snatched from the heights of joy and praise to the depths of despair and humility with, perchance, little opportunity of preparation for either. The materials used may be beautifully worded prayers and yet the effect upon the worshipper be unsatisfactory if indeed the more serious reactions of inattention or repulsion are not aroused.

In the English rite, the Prayer of Humble Access is an abrupt change from the thanksgiving after the Sanctus with no connecting materials to preserve either unity or sequence. In the Scottish rite, the Prayer of Humble Access immediately precedes, with the Agnus Dei, the Communion. This seems to be the better position for the prayer if the aspect of thanksgiving is not more adequately provided for in both the Preface and the Prayer of Consecration.⁽¹⁾

3. The Prayer of Consecration

The Rubric before the Prayer of Consecration reads: "When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration...."

The rubric first appeared in the Scottish Liturgy of 1537, 1637 and directed the position of the Priest to be, "at such a part of the Holy Table as he may with the most ease and decency use both his hands."⁽²⁾ This meant that the position

(1) The advisability of re-ordering the whole of the Eucharistic Prayer is considered on page 232.

(2) Perry - Op. cit., p. 93; and Srawley - Op. cit., p. 341.

of the priest was to be on the West side of the holy Table facing Eastwards.⁽¹⁾ With the Prayer Book of 1661, the rubric became ambiguous, but the position of the priest which finally became general was at the North end of the holy Table. This custom followed the sacramentalism of Andrewes as it found practical expression in the work of Laud. In modern times the Eastward position has been revived.⁽²⁾

The Prayer of Consecration, which corresponds to the Canon of the Mass, has undergone considerable change from the form in which it first appeared in the Prayer Book of 1549. In that Prayer Book, it was considerably longer than the present prayer which is a free adaptation of the Latin Canon. Other points of contact are found with the *Pia Deliberatio* of Hermann and, which is more important, with the actual words of our Lord at the Institution.⁽³⁾

Perhaps the most significant change in the order of 1552 was the division of the Prayer of Consecration into

(1) The attempt of Charles I to introduce this revised version of the Book of Common Prayer (commonly known as Laud's Liturgy) into Scotland provoked the Scottish rebellion. It was a worthy parent of a group of Anglican liturgies, as, for instance, the American and Modern Scottish. This admirable liturgy was the signal for extreme Protestant groups to react violently against the whole Anglican type. The result was a fresh outburst of iconoclasm and the ascendancy of Puritanism which ended the belief that the Church of England could comprehend within itself all British Christianity.

See Proctor and Frere - *Op. Cit.*, pp. 151, 234 ff., 518 ff.

(2) See discussion on page 198 f.

(3) The Rev. W. Perry - *Op. cit.*, pp. 13-24, shows clearly the analogy between the Scottish Liturgy (after the Prayer Book of 1549) and the model for Christian worship given by Christ to his apostles when He said: "Do this in remembrance of me."

three parts. Other changes transferred the prayer for the Church to an earlier part in the service and the Oblation, altered itself, became one of the post-communion prayers. The changes are more clearly understood when indicated as follows: (1)

1549

1. Preface and Sanctus
- 2a. Prayer for the Church
 Universal
- 2b. Prayer of Consecration
- 2c. Prayer of Oblation
3. Lord's Prayer
4. Confession and Absolution
5. Prayer of Humble Access
6. Communion
7. Post-Communion

1552

- 2a. Prayer for the Church
 Militant
4. Confession and
 Absolution
1. Preface and Sanctus
5. Prayer of Humble Access
- 2b. Prayer of Consecration
6. Communion
3. Lord's Prayer
- 2c. Prayer of Oblation or
 the Alternative
7. Post-Communion

It has been pointed out that the Prayer of Humble Access interrupted the note of thanksgiving begun in the Sursum Corda. (2) In the preamble of the Prayer of Consecration,

(1) Prayer of consecration as it is now found in the English Observance: "Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, took Bread; and, when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat; this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me." The people respond with "Amen."

(2) See page 229.

there is resumed the commemoration of God's creative and redeeming work which began with the Preface. The Preface, which means introduction, becomes in actuality, the preface to little, and the worshipper starts the Consecration Prayer in a minor key, though the prayer itself is addressed to God. Shall the Church rejoice in thanksgiving for the redemption of Christ or shall it sadly commemorate the Cross? Both are necessary, though it seems fitting that there should be thanksgiving at the heart of the service, not only because the narratives tell us "He gave thanks," but because adequate provision for humility, confession and absolution will give the worshipper a release of energy which legitimately finds an outlet through praise and thanksgiving.⁽¹⁾ There is a marked contrast between the Scottish and English liturgies at this point. The Scottish rite continues the thanksgiving begun in the *Sursum Corda* on through the Preface, Consecration Prayer, Oblation and Invocation. It thus attains a clarity and order of sequence not found in the English rite. It is possible that the very length of the prayer imposes an undue strain upon the attention of the worshipper. But that is a difficulty easily surmounted; it is only necessary to give the people an opportunity to share actively in the service. This necessary alternation between priest and people may be observed by the simple insertion of "amen" in one or both of the prayers.⁽²⁾ Such momentary, though ordered, change would be quite sufficient to relieve the tension of too long

(1) See the psychology of this in Chapter II.

(2) See Perry's treatment of this, *op. cit.*, p. 32.

concentration. Thus could be preserved the worthy form and elements embodied in the Scottish Eucharistic Prayer, meanwhile maintaining the interest and concentration which the shorter English rite attains by its focussed attention upon the Sacrifice of the Cross, the recital of Christ's own words, and its oblation of praise and thanksgiving after the communion of the faithful.⁽¹⁾

4. The Invocation

The Invocation in the English rite of today is different from the Invocation of 1549. At that time, the Holy Spirit was invoked to bless the bread and wine, "that they may be made unto us the body and blood...." The Invocation was thus placed before the recital of the words of institution.⁽²⁾ But in the rite of 1552, due to the objections of Bucer, the invoking of the... "holy spirit... to bless and sanctify..." was omitted.⁽³⁾ Further, the words, "Hear us, O merciful Father... and grant that we receiving these thy creatures of bread and wine... in remembrance... may be partakers of his... Body and Blood," are not so much a prayer for blessing as a prayer for worthy reception.

5. The Words of Institution

Due to the absence of any words of benediction upon the elements, the recital of the words of institution has

(1) A communion Hymn or Anthem may be sung following the prayer, at which time the communicants come forward, the tradition being that the people begin at the South of the rail.

(2) This follows the Roman practice (Quam oblationem).

(3) Srawley - Op. cit., p. 342.

come to be regarded as effecting the consecration.⁽¹⁾ This may be due, in part, to the abrupt ending of the prayer after the recital of the words of institution.⁽²⁾ But from whatever cause, the adding of such special significance to the words of institution is objectionable. When we desire a special blessing of God we pray to Him for it. To recite words, even of historical importance, is to open the way for some minds to attach special significance to the act of recital rather than the spirit which actuates the observance. Such a condition is deadening to vital spiritual life. The second objection is that these words of our Lord were used when He distributed the Holy Sacrament and were not used in consecrating the Symbols of bread and wine.⁽³⁾

There is another action of the priest which may emphasise unduly the importance of the words of institution. As he recites the words, "This is my Body which is given for you," he "lay(s) his hand upon all the bread."⁽⁴⁾ Srawley

(1) See Proctor and Frere - Op. cit., p. 495; and Perry - Op. cit., pp. 19-22.

(2) It has been suggested (Srawley, op. cit., p. 344) that the prayer really does not end abruptly with the recital of the institution but that, after the Communion, it is resumed with the Lord's Prayer and Prayer of Oblation. The difficulty here, as Srawley well understands, is the alternative to the Prayer of Oblation which fails to mention the Church's "Sacrifice of Praise." The objective, or Godward aspect of the rite, may be preserved in either case, but without the Church's "Sacrifice of Praise," there is an opportunity if not, indeed, a tendency, to connect the performance of the rite with the idea of sacrifice. For further discussion of this, see page 235.

(3) The directions for reconsecration in the English Liturgy (beginning at "Our Saviour in the same night") have called forth the criticism that it teaches "consecration by a formula."

(4) In 1661, following the Scottish Liturgy of 1637, the priest was directed to, "lay his hand upon so much, be it chalice or flagons, as he intends to consecrate."

points out that the purpose of this action is merely to "indicate what is being mentioned."⁽¹⁾ His position would be more tenable if applied to the Scottish rite where a special petition prays God to, "send thy Holy Spirit upon... these... gifts... of bread and wine, that... they may become the body and blood of thy most dearly beloved Son." As this prayer for consecration is absent in the English rite, the suggestive effect of the imposition of the priest's hands in connection with the words of institution is quite powerful. When practised over a period of time, the mental association between the imposition and the priest's recital of the words of institution will become, for many worshippers, most impressive. The worshipper's conception of the rite as a sacrifice or a sacrament depends, in great measure, upon his understanding of this simple, and legitimate, movement of the priest's hands.⁽²⁾

6. The Communion

Cranmer is said to have turned the Mass into a Communion. He began the change in the Prayer Book of 1549 even though the rite, in the main, followed the old order of the Mass.⁽³⁾ The Communion in this rite came toward the end of the long canon.⁽⁴⁾ The long canon, as the central prayer came to be known, was probably the most interesting feature

(1) Op. cit., p. 343.

(2) These statements apply in no less degree to the rubrics concerning the wine.

(3) See Table on page 231.

(4) The Communion being followed only by the Post-Communion and the Blessing.

of the first Prayer Book. In it was a truly original combination of liturgical materials taken from the Latin and other sources.

But it was not until the Prayer Book of 1552 appeared that the desire of the Reformers was realised in making the Communion most prominent in the observance of the rite. This was accomplished in several ways. In the first place, the long canon was broken up into three parts, with the communion following as closely as possible upon the consecration.⁽¹⁾ Further, the words of administration were altered to include those words which form the second half of the formula now in use.⁽²⁾ Other changes included the omission of the devotions and ceremonies which, in the Latin rite, had come between the Canon and Communion. These segments included the Lord's Prayer,⁽³⁾ the Fraction, the Commixture, the Kiss of Peace⁽⁴⁾ and the Agnus Dei. The relative importance of a few of these changes will now be considered.

The primitive and Scriptural practice of communicating in both kinds, likewise the separate administration of the Elements, were reintroduced in the Order for Communion (1548). The Prayer Book of 1549 retained the mediaeval custom of administration, delivering to the people "the Sacrament of Christ's Body in their mouths."⁽⁵⁾ The restoration

(1) See again page 231.

(2) The words of administration as they are now found were formed in 1559 from the rites of 1549 and 1552.

(3) The Lord's Prayer was included among the Post-Communion prayers.

(4) For discussion of use of the Pax, see page 245.

(5) This custom seems to have originated in Gaul in the eighth century.

of the primitive universal practice of delivering the elements into "their hands" was added in 1552 at the suggestion of Bucer. The communicants were to receive kneeling. This direction was inserted in 1552 to counteract the advanced reformed practice of sitting during the reception.

The New Testament account of the words of administration is very simple, "Take, eat...." The practice of the primitive Church was also to use but few words. The so-called Clementine liturgy of the fourth century used the forms, "The Body of Christ" and "The Blood of Christ." The latter part of the present Words in the English Prayer Book were added at the insistence of the extreme Reformers so that it would be perfectly plain that the elements were not to be identified with the Body and Blood of Christ. The words used today are: for the bread, "The Body of Our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life; Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving"; and for the cup, "The Blood of Our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life: Drink this in remembrance that Christ's Blood was shed for thee, and be thankful." Aside from the practical advantage (especially where there are many communicants), the shorter forms seem more fitting for so solemn an occasion. Further, the shorter forms are more in keeping with the practice of the ancient Church. Since 1637, the Scottish Liturgy has employed the ancient practice of the Church in the use of the word "Amen" said by the communicant in response to the words of administration. This use of "Amen" insures the attention of the communicant and preserves the alternation between the One and the many which is so necessary

in maintaining a proper balance between objective and subjective worship.⁽¹⁾

In the Prayer Book of 1549, directions were given for the singing of the Agnus Dei, along with sentences of Scripture, to be said or sung "in the Communion time." But the revisers of the Prayer Book of 1661 failed to insert directions for its continued use. The practice has been revived in modern times, however, and it is now recognised as legitimate on the grounds that it is a hymn.⁽²⁾ In the Scottish observance, it is "sung or said" just preceding the Communion and forms an admirable connecting link between the Prayer of Humble Access and the Communion.⁽³⁾ It would preserve the alternation, so fittingly observed in the "Amen" of the communicant, if the people responded to choir or priest, with the petition, "have mercy upon us."

The rubric concerning the reservation was inserted in 1661. Reservation is usually justified by the need of the communion for the sick.⁽⁴⁾ But there are others who, for

(1) The Rev. W. Perry - *Op. cit.*, p. 24 - points out that the practice of saying "Amen" is seldom encouraged in Scotland even though its use is enjoined by the Prayer Book.

(2) See Srawley, *op. cit.*, p. 354.

(3) In the Scottish rite following the Eucharistic Lord's Prayer the rubric reads: "Here the Presbyter shall break the consecrated bread (The Fraction); and silence may be kept for a brief space. While there is no order in the English rite for its use, silence is often observed just before the singing of the Agnus Dei. Mr. Charles Harris, writing in *Liturgy and Worship*, p. 782, says: "The Canon should in all cases be succeeded by a short period of absolute and unbroken silence.... On no account should the organ... be allowed to break in upon this most precious period of silent worship."

(4) The Revised Prayer Book allows reservation only for the Communion of the sick. It was this question which caused considerable debate in the House of Commons when the Revised Prayer Book of 1928 was rejected.

various reasons, may be prevented from attendance upon the services of the Church. For these, Communion is necessary so that they, too, may be constantly assured that they are members of the Christian assembly. Thus is preserved, through this central rite of the Church, the spiritual unity of its members.

Reservation for the purpose of Communion seems to be the only legitimate reason for reservation if the Eucharist is regarded as a Communion and Fellowship, both of each Christian with his heavenly Lord, and of Christians with one another. Union with the Lord and union with the brethren are inseparable. Reservation without Communion is usually connected with special forms of devotion, as the Roman reservation for the purpose of worship. Such a practice threatens to upset the balance of the Eucharist, as is clearly revealed in the history of Communion in the Roman Liturgy.⁽¹⁾

THE ELEMENT OF DEDICATION

1. The Thanksgiving

The Lord's Prayer is said following the Communion, the people being enjoined to repeat after the priest, "every petition."⁽²⁾ The Prayer here introduces the concluding section of the service rather than comprising a climax for the intercessory prayers as in the primitive Eastern and Western liturgies. While in the old liturgies, the Lord's

(1) The bread and wine were first preserved in the Roman Church solely for administration to communicants.

(2) This may be sung by celebrant and choir.

Prayer preceded the Communion, there is something to be said for the present arrangement in the Prayer Book. At the time (1552) the Prayer was transferred to its present position, it was the custom for special reference to be placed upon the clause, "Give us this day our daily bread."⁽¹⁾ This was objectionable to the Reformers. Over against the value of the Prayer as a summary of the Eucharistic intercession, they placed the emphasis upon the petition, "Our Father." Only after the communicants had found union with Christ in the Sacrament were they fully worthy of addressing God as Father.

In the Prayer Book of 1549, the service comes quickly to an end after the Communion; the Communion being followed only by a thanksgiving and the Blessing. The act of Communion was regarded by the early Reformers, along with the traditional Roman teaching, as being the climax of the service; therefore, to further extend the service was in the nature of an anti-climax. So, in the rite of 1549, the priest celebrates the "Memorial" and offers the souls and bodies of the congregation before the Communion.⁽²⁾ But with the advent of the English Order of 1552, a fundamentally different conception of Eucharistic sacrifice was incorporated into the liturgy.

(1) Srawley - Op. cit., p. 355.

(2) In the Prayer Book of 1549, we read: "Wherefore... according to the institution... we... do celebrate and make.... with these thy holy Gifts, the Memorial... having in remembrance his blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto thee... thanks for the... benefits procured... by the same, entirely desiring thy fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively Sacrifice unto thee: humbly beseeching thee, that whosoever shall be partakers of this holy Communion...."

In the Prayer Book of 1552, Cranmer omitted the "Memorial."⁽¹⁾ The idea that the priest offered a sacrifice was distasteful to the people no matter how carefully guarded the language. To this end the act of Communion was placed in the foreground followed by other acts of thanksgiving and adoration.⁽²⁾ But Cranmer did not abolish Sacrifice in turning the Mass into a Communion; he only transformed it.⁽³⁾ Through a reorganisation of liturgical materials, especially the Prayer of Consecration, he was able to preserve both necessary features of the rite.⁽⁴⁾ A most worth/accomplishment!

2. Post-Communion Prayers

There are now two Post-Communion prayers following the Lord's Prayer. The former is an adaptation of the Oblation which, in the Prayer Book of 1549, followed the recital of the

- (1) Cranmer's own ideas in regard to sacrifice are shown in his controversy with Bishop Gardner. Quoting from his "Works," Parker Society's Edition i 349: "Forasmuch as (Christ) hath given himself to death for us, to be an oblation and sacrifice unto his Father for our sins, let us give ourselves again unto him, making an oblation.... of ourselves.... These be the oblations of Christian man.... The... Lord's Supper is... restored again; wherein godly people assembled together may receive the sacrament, every man for himself."
- (2) In stressing the act of Communion, Cranmer was not travelling untrod territory. St. Augustine had written many years before with a broad understanding of the Eucharist. He wrote in his "De Civitate Dei," X, 6, as follows: "This is the Sacrifice of Christians--'the many one body in Christ' (Romans 12:5): which also the Church solemnises by the Sacrament of the Altar... where it is shewn to her that in the very thing that she offers she herself is offered."

See also discussion of Sacrifice in Chapter III.

- (3) See Professor F. C. Burkitt's discussion of this question in his Eucharist and Sacrifice, p. 22.
- (4) For the mechanics of the change, see page 231.

words of institution.⁽¹⁾ In 1549, it included the commemoration of Our Lord's Passion, Resurrection and Ascension, the sacrifice of praise and thanksgiving for the blessings of redemption and the offering of the Church as the "reasonable, holy and lively sacrifice of (their) souls and bodies."

In 1552, the commemoration of Our Lord's "blessed passion, mighty resurrection and glorious ascension" was omitted.⁽²⁾ The important aspects of the Eucharistic offering as a "Sacrifice of praise and thanksgiving" and as the self-oblation of the worshippers were retained.⁽³⁾ While the prayer contains reminders of the Latin canon, it very

(1) (First post-communion prayer) "O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our Manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen."

(2) This is retained in the Scottish Prayer Book (1929).

(3) Cranmer made himself clear as to his beliefs in regard to the "Sacrifice of praise," in his "Works," Parker Society's Edition, p. 346. (See also quotation on page 241.) He says: "Another kind of sacrifice there is which doth not reconcile us to God, but is made of them that be reconciled to Christ, to testify our duties unto God, and to show ourselves thankful unto him. And therefore they be called sacrifices of laud, praise, and thanksgiving. The first kind of sacrifice Christ offered to God for us: the second kind we ourselves offer to God by Christ. By the first kind of sacrifice, Christ offered also us unto his father; and by the second, we offer ourselves and all that we have unto him and his Father."

definitely emphasises the necessity of individual communication. Its position after the Communion shows that it is in and through Communion that the Church, the mystical Body of Christ, offers itself to the Father.

The second of the two alternative prayers stands substantially today as when it was inserted in the first Prayer Book.⁽¹⁾ It stresses the gift of spiritual food, "of the most precious Body and Blood of thy Son our Saviour Jesus Christ" and the assurance of incorporation into the mystical body of Christ, "which is the blessed company of all faithful people." The prayer closes with a plea for continuance "in that holy fellowship" and for "such good works as thou hast prepared for us to walk in."

The two prayers preserve both the Godward or objective aspect of the rite and manward or subjective aspect. The two ideas are presented in the first prayer of the Eucharist as a memorial before God, an anamnesis, and as an offering of ourselves, our souls and bodies. Cranmer achieved the combination of these two ideas in the liturgy by preventing the people from offering themselves until they had

(1) In 1549, it was the only post-communion prayer, and was preceded by the salutation, "The Lord be with you," etc. The prayer reads today as follows: "ALMIGHTY and ever-living God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen."

received the Sacrament. In the alternative prayer which he allowed to remain, there is no oblation.⁽¹⁾ Those who value the Holy-Communion as a valid re-presentation of the sacrifice of Calvary place special emphasis upon this prayer. While it presents to them an opportunity for a deep spiritual grasp of the Eucharistic mystery, the extent to which the Evangelical nature of the Eucharist is emphasised will depend upon the individual worshipper.

3. The Gloria in Excelsis

The Gloria in Excelsis climaxes the note of thanksgiving first sounded in the Sursum Corda and continued, after the Communion, in the Lord's Prayer and the Thanksgiving. The use of the Gloria in Excelsis at the close of the service is an innovation of the English order of 1552.⁽²⁾ It was a bold change which accentuates the thanksgiving after Communion.⁽³⁾

(1) See Burkitt, *op. cit.*, p. 100.

(2) The traditional position of the Gloria in Excelsis was after the Kyries at the beginning of the Mass. This was retained in Luther's Latin Mass and the Prayer Book of 1549. The Gloria in Excelsis is here given:

"Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only begotten Son, Jesus Christ; O Lord, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen."

(3) The Gloria in Excelsis may be sung by celebrant and choir.

THE ELEMENT OF PEACE

1. Peace Before Blessing

The Blessing really consists of two clauses.⁽¹⁾

The former is often called the Peace before the Blessing. It is the only relic of the old "Pax" or "Kiss of Peace" mentioned as early as the second century by Justyn Martyr. Without a suggestion of the restoration of the literal kiss, there is nevertheless to be found in the essential principle of the Pax an expression of brotherhood which the Church of today must recognise by precept and example.⁽²⁾

If the observance of the Holy Communion is only the performance of a rite having little connection with the daily affairs of men, then any expression referring to brotherhood is superfluous. But if the sacrifice of "ourselves, our souls and bodies" is essential to an adequate observance both in rite and in life, then it seems proper to include in the liturgy some definite opportunity for an expression of man's love for his brother in emulation of the great love of Christ who gave himself a "ransom for many."⁽³⁾ This expression of love the Anglican rite adequately provides.⁽⁴⁾

(1) "The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen."

(2) In the twelfth century when the chalice came to be withheld from the people, the kiss of peace came to be given to a sacred object commonly called a pax board. It was passed through the congregation.

(3) See Rev. W. Perry's discussion in his *The Scottish Liturgy, Its Value and History*, p. iii f.

(4) The Scottish rite presents this thought also just before the invitation to Communion in the words (continued)

2. The Blessing

The Second clause of the Blessing is similar in wording to some of the benedictions found in the mediaeval English sources.⁽¹⁾ It is a suitable ending for a great service and should send the worshippers away satisfied, each filled with the love of God, and mindful of his personal dedication of self, "soul and body," to God.⁽²⁾

(continued) of the Presbyter: "Brethren, let us love one another, for love is of God." See mention of Pax also on page 236.

(1) See Srawley, *op. cit.*, p. 360.

(2) Immediately following the Blessing, a hymn may be sung.

CONCLUSION

The Anglican observance of Holy Communion is primarily, though not wholly, expressive. The service begins with an address to God in the use of the Lord's Prayer and the Collect. God's presence is acknowledged. These actions are designed to call forth the consciousness of the presence of God with its accompanying emotion of wonder. Thoughts of unworthiness and feelings of inferiority are aroused through the use of the Kyrie or "cry for mercy" following the recitation of each Commandment. An emphasis upon sin and humility continues throughout the entire service. But it is not to be supposed that the element of humility dominates the service. Following the recitation of the law, the Collects, and reading of the Scripture, lead the worshipper to a new adjustment of confidence in God. This is expressed by the recitation of the Creed. The Sermon and the Offertory preserve the alternation necessary for adequate corporate worship, in turning the attention of the worshipper from God to a realisation of his duty to his fellowman. After a prayer for the "Church militant here in Earth," there follows a series of formularies which provide for the more immediate preparation of the communicants. The various parts of this "little service of preparation" (Invitation, Confession, Absolution and Comfortable Words) are fitted together in orderly sequence. An element of praise, thought to be misplaced by some writers, is presented in the Sursum Corda which separates the service of preparation from the Prayer of Humble Access immediately preceding the Prayer of Consecration.

The form for a general public confession of sins, together with a form for general absolution, constitutes one

of the notable innovations of the First Prayer Book. The public confession with its general absolution signifies that private confession to a priest before Communion, while permitted, was no longer compulsory nor greatly to be desired.

Another notable change in the "Second Prayer-Book of Edward VI" was the division into three parts of the Prayer of Consecration. Between these three parts were inserted the forms for Communion. It was Cranmer's treatment of this prayer that justifies the saying that he "turned the Mass into a Communion." He did it by a combination of the forms of Sacrifice and Communion. In the First Prayer Book, the priest celebrates the "Memorial" and offers the souls and bodies of the congregation. In the Second Prayer Book of Edward VI, there is no mention of the "Memorial." Sacrifice becomes, according to Cranmer, the sacrifice of "the Body of Christ." In the rite, sacrifice is the offering of ourselves. The two ideas are brought together by not allowing priest and people to offer themselves until after the Communion. This forms a definite and admirable contribution to the observance of the Lord's Supper.

The Gloria in Excelsis is sung immediately after the oblation and serves to accentuate the note of thanksgiving of the communion. Man's need for knowledge and love of God in Christian fellowship is skillfully presented in the Pax which is followed immediately by the Blessing.

The English Order would be effective were the attitude of the worshipper quite passive, but the forms obviously demand a very active participation by the worshipper. The physical setting of the Church with its altar and other symbols of Christianity confronts the worshipper and constitutes,

together with the association of past teachings and past fellowship, a most powerful incentive to worship. In the preceding pages lies something of the explanation of the remarkable hold the Anglican Church exerts upon its members over the face of the earth.

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C H A P T E R V I I

THE SCOTTISH REFORMED CELEBRATION OF HOLY COMMUNION

Introduction

Ritual is liable to abuse, for there are those who find it easy to substitute the action for the spirit of the rite. Not only must the form be in keeping with the inner experience of the worshipper, but the inner experience must approach the spirit and meaning of the outer form. The misuse of ritual causes many people to turn from it as an enemy to real religious life and experience. The alternative between sheer formalism without moral implications and absolute freedom from form is thus made apparent. Extremes in formality bring corresponding extremes on the part of the self in rejecting anything suggestive of ritual. An advancing conception of social religion produces a renewed emphasis upon action by the people at large, and yet this larger group is divided in its attitude toward ritual. The one side inclines toward ceremonial because it is removed from everyday activities, while the other rejects ceremonial for this very reason and seeks to interpret its religion by actions of an utilitarian nature. While the two types of activity are often separated, rites and practical expressions of Christianity are commonly found bound together as channels for the outpourings of wholesome Christian living. While there are varying degrees of adherence to the use of forms in worship, the great body of Christians may be said to favour some kind of ritual, and those who seriously object to such usage are in the minority; such a minority wish to serve God through service to men, and to them acts which are symbolic are spurious.

The influence of social life upon religion while subtle is none the less real. The estimation of the highest worth of the individual seems to be always changing. From the belief that a few gods and demigods constituted all worth considering in this life, has come a gradual recognition of the significance of men in general with God, the Protector of all. The interest and concern for mankind may become so dominating as to crowd out all homage to God save through service to humanity. As the observance of rites may supplant even God, so may service to men supplant ritual. The balance of religion is imperilled by its parts as the balance of each part or rite, such as the Eucharist, is likewise imperilled by misplaced emphasis upon its constituent elements. In the course of events, an over-emphasis in the performance of rites to God alone slowly changes into an over-emphasis upon the manward side. Because men cannot gain a balance in the serving of God and man, they have difficulty in finding a wholesome balance between ritual and moral action. Even if this balance is attained, the tendency seems to be toward less emphasis on acts which please God alone than on acts which serve humanity; for in such service God is honoured in keeping with the belief that it is His will that man be thus served.

Those religions which maintain that man is controlled by laws over which he has little control are often attractive to that group of people who work faithfully for the betterment of humanity. For instance, Calvinism, as represented by the Scottish Reformed Church, is one of the most vigorous of all of the divisions of Protestantism in its work for the betterment of man. It is an interesting fact of human nature that

belief in an all-powerful God over whom man has no control will often prove the most efficient method of releasing man's energy in an effort to bring about that which God wills. Those who feel that they are being guided by an all-powerful Reality find that timidity and indecision vanish, and they are often surprised at the momentous tasks and difficult decisions which they are able to meet and command at which they would otherwise falter. It is in this understanding of human nature that the Roman Church is able to exert such a powerful sway over its adherents through its teaching of the Presence in the Mass; for, as the Church is the interpreter of God's will, its decisions are absolute and final. The Calvinist seeks to cooperate with an absolute God, while the Romanist seeks guidance from an absolute Church which administers God's laws here on earth. The Calvinist seeks God directly, hence he may have little regard for rites, whereas the Romanist finds God in the Mass and its performance becomes one of the indispensable acts of his religious life. That the one may be more assiduous in his duty does not necessarily follow, for there is an interdependence between ritual and morals which must not be overlooked. A worthy respect for God must bring its corresponding regard for morals because of God's definite moral character. In this manner the worthy worshipper seeks to serve his fellowman.

Ritual is subject to criticism when it becomes so exacting as to hamper the worshipper's freedom. The fact that ritual can seriously curtail freedom is shown by the punctiliousness with which the ancient Jew carried on his religious activities. The extremes to which ritual may go is shown by the Roman Church, at the time of the Reformation,

in seeking to combat, through its ritual, not only man's actions but his beliefs. When such a condition exists, man breaks away from that which restricts and eventually finds a more satisfactory way of worship. At the time of rupture, the reaction against the old forms is so great that it overshadows whatever good the old rites may possess. So it was when Christianity broke with Judaism; so it was when Protestantism flung away the restrictions and exactions of the Roman Church. In such times of stress, that which is worthy is expunged along with the unworthy.

All of the above influences are to be noticed in a study of Reformation times. Leaders like Calvin were unable to stem the tide of popular opinion which demanded a complete overthrow of old forms. Along with a renewed appreciation of the rights of man came a more worthy apprehension of the mysteries of God.

Calvin and Worship

The paramount fact of religion to Calvin was God's unspeakable Majesty and Otherness.⁽¹⁾ In contrast to this was the nothingness of man. The type of worship which emanated from this was derived from the experience of man, awe-struck, fully conscious of his creaturely limitations, in the Presence of Divine Transcendence. When such consciousness dawns upon

(1) "le premier point de la chrestienté est d'adorer Dieu droictement," Calvin's Works XI, 486.

In 1536, Calvin, a young man, produced his remarkable *Institutio Christianae Religionis*. In 1541 appeared *Petit Traicte de la Cene*. In 1542, a liturgy was prepared at Geneva, *La forme de prieres et chantz ecclesiastiques avec la maniere d'administrer les sacremens*, etc. It is in these writings (principally) that Calvin explains his eucharistic beliefs.

man, he needs no ritual designed to help him express his adoration of God; for in the presence of God all which is less than God, such as aids to worship, is abjured. So, with incisive French logic, Calvin cut from his scheme of worship such mediaeval trappings as the episcopal order, liturgy, symbols, choir, organ, singing, colour, and gestures.⁽¹⁾ The bleak interior of the Church itself becomes sacramental. Like the Church of John Knox in Geneva, it is a witness to the chasm between man, the human, and God, the Divine.

THE ELEMENT OF REVERENCE

Calvin and the Eucharist

The centre of Calvin's teaching concerning the eucharist is his deep veneration for 'ce saint mystere.' It is the 'holy meat and drink of eternal life.' As there is no true consecration of the elements, the words of institution, said at the distribution of the bread and wine, are a declaratory symbol of the Divine Presence, though not inclosed 'in the bread and wine.' The experience of the Eucharist is union with the ever-present Christ; a union which presents a mystery too great for comprehension or description and cannot be contained wholly in visible signs which symbolise spiritual realities. Calvin does, however, use the physical eating of the bread as a symbol of the spiritual participation of Christ, thus "as the bread nourishes and preserves

(1) He later changed his opinion regarding some of these aids as, for example, the use of music in the Church.

our bodily life, so in the body of Christ the food and protection of our spiritual life."⁽¹⁾ This is a reality, however, and not merely a symbol. Through the Sacrament we are His, and He is ours. The attempt to define the words ends in gestures of dismissal, for the words of Institution, Calvin maintains, mean what they say, and the important thing is for man to possess Christ and share in His grace. The real Presence, the 'matter and substance,' is Christ Himself.

Calvin recognised the need for adequate preparation for worship but, because of the opposition of his followers, he was content with a meagre expression of form and content in his service.

There were, as seen, two conflicting ideas in Calvin's Eucharistic teaching: the effort to maintain the values of the real Presence and the conception of Christ as exalted above this world.⁽²⁾ Other influences, however, determined the final resolving of this dilemma in the building of the liturgies patterned after his teaching.⁽³⁾

(1) Calvin's Works - Translated by Beveridge, Book II, p. 572.

(2) An interesting symbol of the Presence is shown in a custom observed at St. Pierre's Cathedral (Calvin's Church) in Geneva. As the men enter the Church, they stand at their pews, cover their faces with their hats, and pray. Instructions as to the proper observance are found in the front of the song book.

(3) In his Institutes, Calvin had given his ideas with regard to the observance of the Lord's Supper. At Strassburg, he modified the rite, being influenced by Bucer. At Geneva (1542), he produced the rite (mentioned above) from his Strassburg observance and the observance then in use at Geneva. This rite of Calvin is the norm of the Reformed Communion Service, the heading being: *La maniere de celebrer la cene*.

Modern Presbyterianism

The outline of the modern Scotch Church's formula of observance is permeated with a stronger realisation of the sense of reverence than the older Reformed rites. It retains and develops the teachings of Calvin in this respect, but makes no reference to the worthlessness of the corruptible elements such as was present in the older services. The leading thought concerns the Presence of Christ and His eagerness to enter into the hearts of men and unite them with Himself.⁽¹⁾

In the service book, Prayers for Divine Service,⁽²⁾ the modern Scottish Presbyterian expression of the Eucharist

(1) This emphasis upon the Presence of Christ and yet the refusal to localise the Presence in the elements, is in keeping with modern Scottish Theological teaching according to Adamson's *The Christian Outline of the Lord's Supper*. Likewise the benefits to be gained from the Presence in the communion cannot be identified with any particular gift such as the forgiveness of sins. By His body and blood (the writer continues) Christ intended Himself. The receiving of this transcendent personality may be illustrated by the vitalising influence which radiates from every great life. The identifying of the bread and wine with the body and blood is a sort of afterthought which is really misleading. To regard the presence of Christ as a spiritual fact does in no manner take away from its reality. To Adamson, the part of the material elements is to set forth for us the reality of Jesus' bodily life and thus present the principle of the Incarnation. The elements, further, "remind us of Christ not only as He was but as He is, thus forcefully presenting the eternal character of Jesus, and of the fact that so far from having discarded connection with our human nature, He has rather taken up that nature unto Himself to dignify and spiritualise it forever," p. 157. The bread and wine, as the vehicles of the spiritual presence of Christ, set forth his earthly passion and triumph as not merely facts of history but as realities of this world. "The proper gift, then, of the Sacrament, is the manifold entity of the God-man as He now exists," p. 156.

(2) Issued by the authority of the General Assembly of the Church of Scotland in 1929. A more recent manual, *Prayers for the Christian Year*, was issued (continued)

is found. This rite is based upon ancient forms and shows the influence of the Eastern tradition. The bringing in of the elements by the officers of the Church, a very solemn and impressive ceremony, is preserved; this being followed by the setting apart of the bread and wine for the sacrament.

a. Diagram of Parts

The modern Scottish Presbyterian observance of the Eucharist may be divided into the following parts, using the outline already familiar to readers of this essay:

REVERENCE	Psalm Sentences of minister Collect for Purity Prayer: Approach to Presence
HUMILITY	Prayer: for forgiveness for mercy Psalm
DEPENDENCE	Lesson from Old Testament Psalm or Hymn Lesson from New Testament Creed (Apostles' or Nicene) Intercessory Prayer Psalm or Hymn Collect Sermon
GRATITUDE	Offerings Invitation to Lord's Table Paraphrase Preparation of Elements

(continued) in 1935. The basal document of the Scottish Reformed observance of the Eucharist is Knox's Book of Common Order, 1564. The Directory for the Public Worship of God is a product of the Westminster Assembly, and was published in 1644. A later publication was the Euchologion, a Book of Common Order (The Second Edition, 1869, is the edition used in this study). This was the first publication of the Church Service Society (1865), which society has been instrumental in restoring to Scottish worship desirable features of the Reformation Service. By 1924, it had gone through eleven editions.

LOVE	Words of Institution Collect Sursum Corda Preface Sanctus with Hosanna Prayer: Thanksgiving Memorial Lord's Prayer Agnus Dei Communion
DEDICATION	Call to Thanksgiving Prayer: Dedication Commemoration of Saints
PEACE	Psalm Benediction

b. Expression of Reverence in the Rite

The parts of the service included in the element of Reverence include the singing of Psalm 43:3-5, 'or other suitable Psalm,' 'after which the minister says the following (or other suitable, sentences)':

What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the Name of the Lord. I will pay my vows unto the Lord now in the presence of His people.

Let us pray.

Almighty God, unto whom all hearts be open, all desires known, and from Whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name: through Christ our Lord.

THE ELEMENT OF HUMILITY

Calvin and Confession of Sin

Both the form and the expression of the Calvinistic observance of the Eucharist have undergone various changes. At Strassburg, Calvin had pleaded for a confession, in which,

like Luther's, the didactic was prominent.⁽¹⁾ At Geneva, however, the means of excluding the unfit from communion was through excommunication. The Church decided who was worthy and the wielding of this power soon became a lever for coercing the civil government; thus the rite assumed a sort of legal character, and communion became not so much a practice of the Christian as a duty of the citizen.⁽²⁾

Consequently, there was little need felt for spiritual preparation, nor did forgiveness of sins assume a prominent place in the devotional exercises of the individual worshipper. The self-examination so manifest in the Lutheran service was scarcely evident in the Genevan; likewise in Genevan worship the element of fellowship retained a more central place in the corporate, rather than in the spiritual, life of the Church.

Penance and the Preparation for Communion

The Directory, however, placed a remarkable emphasis upon the preparation for communion. The celebration is to be announced on the Sunday preceding the actual rite, and instruction is given during the week in order that "all may come better prepared to that heavenly feast."⁽³⁾ On the day itself, time is given for a special admonition to the people concerning the Sacrament. This emphasises the peril

(1) "I have often told you (to Farel) that I should have thought it unwise to abolish confession in our churches, unless the rite... be established in its place." The 'rite' was a private interview with the pastor before communicating.

(2) The Consistory, a body of six pastors and twelve elders, made weekly reports on the visitation of Genevan homes.

(3) The Directory for the Public Worship of God, p. 308.

of those who receive unworthily and includes an invitation for those to commune who feel sincerely the burden of sin.

Such a teaching concerning sin and the emphasis upon preparation for communion produced a profound sense of humility in the minds of communicants at the Lord's Table. Because of the infrequency with which the rite was observed, the emotional tension produced from such elaborate preparations was undoubtedly greater than if the communion had been observed more often. While the ~~creatively~~^{un} feeling of humility is necessary for true worship, the difference between personal sin for which the individual is responsible and social sin for which the individual is not responsible must be understood by the worshipper.⁽¹⁾ The true element of humility is that aroused by the preceding element of reverence. Penance is likely to instill in the mind of the penitent a sense of responsibility for sin over which he has no control.⁽²⁾

(1) See discussion on page 155.

(2) Sin is, psychologically, moral failure; it is that which prevents the self from attaining an integrated personality. This does not mean that the individual is responsible for all of his failures. It is true that complexes and repressions prevent a balanced personality, but it does not follow that the individual is responsible for their presence. Such abnormality must be regarded, psychologically, as a diseased condition over which the individual may have little control. (See Tansley - The New Psychology, pp. 120-121; and Brille - Fundamental Conceptions of Psycho-Analysis, p. 13.) Responsibility varies with the degree of development toward integration: as sin increases, responsibility decreases. This insistence that the individual must not assume responsibility for all of his failures and imperfections does not, in any way, mean that there is no such thing as personal sin. It is, rather, an attempt to distinguish between sin for which the individual is responsible and sin for which he is not responsible. Whatever prevents perfection of personality, either of a personal or a social nature, must be counted as sin.

Personal Responsibility and Sin

The amount of sin for which the individual is responsible is small, in comparison to the total amount of sin that must be confessed. But whether the amount of personal sin be large or small does not reduce, in any measure, the need for integration and adaptation; the end to which the worship experience must progress.⁽¹⁾ It is not the duty of worship to create a sense of guilt; its duty is to offer deliverance from sin. Humility, in the presence of a loving God, reveals to the worshipper the need for a release from sin. Further, the sense of humility is greatest when the consciousness of personal sin is least. In other words, the conviction of sin must come from the awareness of a loving Holy God, in an objective way, and not from an introspective sense of wrongdoing, in a subjective way. The urge toward the completion of the worship experience becomes more pronounced as the contrast between that which is Holy and that which is sinful is perceived. Individual confession is not sufficient to meet this urge to perfection, and the need for an opportunity for corporate confession becomes apparent.⁽²⁾

Psychology, then, sustains Calvin's teaching concerning the conception of God, and man's relation to Him.

(1) Cf. Hadfield - Psychology and Morals, p. 51.

(2) It is possible for an individual to accept personal responsibility for false sin. In such a case, opportunity for deliverance from his obsession must come through a competent and sympathetic adviser. The very fact that the self cannot control sin may increase the misery and unhappiness accompanying humility. Adequate personal advice, however, should prepare the way for the healing ministries of the worship experience. It is nothing short of a tragedy that such methods as creating a false and enlarged sense of personal responsibility for sin have been used by the Christian Church in order to secure adherence to some rite or belief.

To Calvin, God was Transcendent, of infinite majesty and of eternal duration. Before Him, man is insignificant, save as he is a channel for the operation of God's grace.⁽¹⁾ But as is God's majesty, so is His mercy. These are great thoughts of Calvin, but, unfortunately, they were never fully incorporated into his observance of the Lord's Supper, either with regard to the element of Reverence (God's majesty), or the element of Humility (God's mercy). The modern Scottish observance expresses more adequately Calvin's teaching concerning both Reverence and Humility.

Humility as Expressed in the Modern Scottish Order

In the "Prayers for Divine Service," the element of Humility is very beautifully and adequately expressed by the prayer of the minister:

Almighty God, our heavenly Father, Who admittest thy people into such wonderful communion that, partaking by a Divine mystery of the Body and Blood of Thy dear Son, they should dwell in Him and He in them; we unworthy sinners, approaching to thy presence and beholding Thy Divine glory, do abhor ourselves, and repent in dust and ashes. We have sinned, we have grievously sinned against Thee in thought, in word, and in deed, provoking most justly Thy wrath and indignation against us. We have broken our past vows; we have dishonoured Thy holy name, and are unworthy of the least of all Thy mercies.

Almighty God, Who hast given Thy Son Jesus Christ to be the Sacrifice and Propitiation for the sins of the whole world; grant unto us for His sake full remission and forgiveness; absolve us from all our sins; and vouchsafe to us Thy Holy Spirit.

Deliver us, O Lord, from all uncleanness in spirit and in flesh; give us heartily to forgive others, as we beseech Thee to forgive us, and

(1) Institutes, III, 20, 40.

enable us to serve Thee henceforth in newness of life, to the glory of Thy holy name; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all glory and honour, world without end. Amen.

It is to be noticed that this prayer (following the Collect for Purity) is read by the minister alone and not in concert with the people, as in the General Confession of the Anglican Observance. Psychologically and liturgically, it is desirable that each person have the opportunity openly to confess his sins. From this standpoint, the prayer would be more meaningful if the people said it with the minister.

The rubric following the prayer reads: "Then is sung or read a Psalm or Psalms."

If a Psalm of humility were selected and sung by all, the need for saying the prayer in concert would be considerably less; however, if the Psalm be said by minister alone, the need for congregational participation is as great as before. It is evident that the effectiveness of this portion of the service will depend in large measure upon the minister's understanding, and observance, of the principles of worship.

THE ELEMENT OF DEPENDENCE

In developing a sense of dependence, both the Lutheran and Scottish worship emphasise the Word of God; but with different results. To Luther, the Bible corroborates the individual's spiritual experience: to Calvin, the Bible is the Declaration of God's will (*la sainte loy et parole évangélique de Dieu*).⁽¹⁾ To Luther, Scripture is ultimately

(1) Op. cit., XLVIII, 326.

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(1) Op. cit., XLVIII, 326.

interpreted by man's spiritual experience; to Calvin, God can only be apprehended through His revelation: the Word. Therefore the Bible became the standard for worship, and whatever is included in the Church Service must be sanctioned by the Word. Thus the exposition of the Word, i.e., the sermon, gained an objective character, and the worshipper became a hearer, instead of, as in the Roman Service, a spectator.⁽¹⁾

The Reformed Directions for the Observance of the Eucharist

It is true that Calvin insisted that the service of communion follow the 'preaching of the word,' but the objective character of the liturgy of the Word supplanted to a considerable extent, in the Scotch Church, the Liturgy of the Upper Room.⁽²⁾

Another reason the Sermon came to supplant the Communion was the conviction of John Knox that the need for instruction was greater than the need for devotion; together with his abhorrence of idolatry which he sought to avoid by leaving little of material things for men to see in the service of worship. So communion came to be observed infrequently in the Scotch Church despite the admonition of

(1) "The central place occupied by the Mass in the Roman Church was taken by the sermon, in those of the Reformed; teaching was the preacher's great business, the service was indeed often called the preaching or the sermon." Hunter - Teachings of Calvin, p. 205.

(2) "We ought always to provide that no meeting of the Church is held without the dispensation of the Supper," and "the custom which prescribes communion once a year is the invention of the Devil." Institutes (Book IV, Chapter XVII, Section 44-46). See also Maxwell - Knox's Genevan Service, p. 51.

Calvin; despite the teaching that the observance of the Lord's Supper is not simply a commemoration of a past event, nor a dramatic re-acting of the events of the "Upper Room," but a "singular medicine for all poor sick creatures"; despite the admonition of the Directory, the Euchologion, and even Knox's Book of Common Order, which assumes that the Sacrament is to be observed monthly.⁽¹⁾

When the liturgy of the Word came to supplant the liturgy of the "Upper Room," the element of Dependence in the Scottish Church was reduced to a minimum.⁽²⁾ While this shift did emphasise the historical in the preaching service, it is here contended that only in the recollection of the Passion can the sense of dependence be fully aroused. Other devices cannot command a proper sense of dependence over a long period of time. Historically, this change of attitude toward the sermon may be observed when Calvin rigorously insisted upon the authority of the Scripture.⁽³⁾ The statement of the Word gained in objectivity, and prayer became somewhat subjective in its response. The sermon today is regarded as the expression of the preacher's thought and experience, that is, subjective; while prayer has gained something of objective quality.⁽⁴⁾ The element of Dependence

(1) Calvin alone perhaps of all the reformers rejected the idea of having two parts to the service, i.e., a liturgical part and a part to be used at the discretion of the minister. He wanted the service to be a unity. Little emphasis was placed upon any liturgy; the minister being left free to follow the desires of the people, or, as in the earlier years, the reader.

(2) This over-emphasis upon the Word sometimes degenerated into Bibliolatry.

(3) ".... antequam ullam pro nobis precem concipimus, praefamur ut eius voluntas fiat." Op. I, 936.

(4) Otto has attempted to use a service in which the Lord's Prayer is made the objective climax.

can never come to its full expression except through the recollection of the Passion. This can best be accomplished by a revival of the liturgical year.

Calvin and Ritual

The liturgical year, along with other aids to worship, was expunged by the puritanism which denounced symbolism and ceremonialism in worship as a vanity shutting out from the minds of men the stupendous meaning of the Presence of God. Such exorcism is likely to defeat the very purpose for which it is intended, and result in a service so denuded of symbolism that men may think that within the naked walls of the meeting house they best realise the Presence of the Eternal God in His supersensible glory.

Calvin did not advocate such extremes. He said that "*serviunt caeremoniae tanquam vel adminicula vel instrumenta.*" That is true, but aids are still valuable in leading men to a realisation of the Presence. Ritual is so essentially a part of a service that it is doubtful if corporate worship is possible without it. Even the Quakers observe the ritual of silence. Without ritual, an organised group becomes a disorganised crowd.

Ritual in the Service

a. The Group Versus the Crowd

The fully organised group stands in opposition to the irresponsible crowd. Whereas the crowd is flitting and loosely organised, the group is a stable and lasting organisation, with the recognition of some common end in the mind of its members. Because of this consciousness of community

interest, the members develop loyalty to group principles. Whatever presents these principles in a tangible way is a valuable aid in developing appreciation of group aims. In religious groups rituals and symbols are valuable helps, not only in presenting principles but also in the use of suggestions.⁽¹⁾

Christ, as Head of the Church, fulfills and transcends the duties of the group leader. He is worshipped, being the Object of reverence, the primary element in the worship experience. In the worship element of love, Christ communes with His disciples who show their responses by fellowship one with another. The greatest manifestation of love and fellowship in the beginning of the Christian Church was in the observance of the Eucharist, and so it has continued until the present. It is this presence of Christ in the Eucharist, as manifested by the Holy Spirit, which makes it the principal service of worship. When reverence in the Eucharist is followed by communion with Christ, it becomes the duty of the Church to attract all men into its fellowship.

b. Ritual and Suggestion

There are several methods by which the Church may cooperate with the Holy Spirit in helping those within the

(1) In the group there are different divisions into which individual members may adapt themselves. In this way each individual contributes something to the life of the whole. The crowd, on the other hand, tends to reduce its members to a common level of thought and action. In the group the individual makes such contributions as his integration and adaptation afford. Not only that, he is aided by other members of the group in his attempts at integration. This is because of the volitional control operating in the group as over against the (continued)

fellowship toward integration and adaptation. One of these ways is by an adequate observation of the Eucharistic Rite; for ritual, rightly ordered, is useful as a means of suggestion.

Now suggestion is most effective when the mind is dominated by one emotion. It is then that an idea may be implicitly accepted, for under such conditions emotion rules and reason plays an unimportant part.⁽¹⁾ When the mind is in such a "suggestible" state, ideas presented often enough, and with sufficient force, make a vivid and lasting impression. As a consequence, a ritual in which the order is fixed, utilising materials which vary but little, is more effective than a service in which the order and materials are constantly changed.

In a correctly ordered ritual, historical materials will be utilised in such a way as to follow the inner experience of the worshipper. When ritual, properly balanced, is observed by a group of like-minded people, the effect upon the worshipper is evident. A condition such as this tends to produce an atmosphere of expectancy and the resultant emotional state so necessary for the complete acceptance of ideas.

(continued) instinctive responses of the crowd. (McDougall - The Group Mind, p. 53.) The factors governing individual actions are example, suggestion, the emotional stimulus which comes from association with a group of like-minded persons, a feeling of responsibility for other members in the group and the hope of receiving the reward of approval for duty well done.

(1) It is easily seen that ritual may be misused. Calvin made such strong statements in this regard that some of his followers have maintained that he was opposed to ritual as such.

The authority of the source of the idea is also very important in impression by suggestion. In the Eucharist, with its mystery of the Presence and accompanying reverence and awe, the Church has the authority for the most effective suggestion.

Calvin's understanding of the ease with which a ritual may be substituted for spiritual reality does not mean that he did not also understand the necessity of order in the service. However, his statements in this regard were used by his followers of a later day (and to some extent by the Genevans) as authority for their reducing Reformed worship to a "pure fanaticism of baldness."⁽¹⁾

The Expression of the Element of Dependence in the Modern Scottish Church

In the modern Scottish observance of the Holy Communion, a recognition of the importance of an historical emphasis is suggested in the title of their latest manual, *Prayers for the Christian Year*. The emphasis is further suggested in the preface, as follows:

"The observance of the Christian Year ceased in the Church of Scotland at the Reformation. At that time, there were cogent reasons for such a departure from ancient custom. With the disappearance, however, of the conditions from which they derived their force, these reasons have long since lost their vitality. Other conditions have now emerged which make it desirable that a return should be made to the general practice of Christendom, on those great occasions when the transcendent facts of the Christian Faith are the subjects of commemoration."

(1) It may be well to remind ourselves (as will be pointed out later) that sixteenth-century Calvinistic worship utilised the vernacular and congregational singing, which counterbalanced, to a considerable extent, the austerity of the service.

While the prayers are "not to prescribe any single order," they are divided into sixteen convenient divisions, as "The Advent of Our Lord," "Christmas," "Epiphany," etc. The prayers are selected from various sources.

The prescribed materials for use in the service are:

Lesson from Old Testament

Psalm or Hymn

Lesson from New Testament

The Creed (Apostles' or Nicene)

Intercessory Prayer⁽¹⁾

Psalm or Hymn

Collect⁽²⁾

Sermon

These materials, with the addition of the prayers already mentioned, provide ample emphasis upon the historical

- (1) O God, Who hast taught us by Thy holy Apostle that we should make supplications, prayers, intercessions, and giving of thanks for all men, mercifully hear the petitions which we offer Thee on their behalf.

Remember, O Lord, Thy holy Church upon earth; increase and sanctify it more and more. Save Thy people and bless Thine inheritance; feed them also, and lift them up forever.

Remember, O Lord, this parish and congregation; and be pleased to pour out the riches of Thy grace upon all this people.

Remember, O Lord, our beloved country. Bless the King and all the Royal House; and give grace (continued)

- (2) "These, or other collects, come before and after the sermon."

ALMIGHTY GOD, in Whom are hid all the treasures of wisdom and knowledge, open our eyes that we may behold wondrous things out of Thy law, and draw us with the cords of everlasting love; through Jesus Christ our Lord. Amen.

O GOD, Who hast prepared for them that love Thee such things as pass man's understanding, pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

in the Scottish Service of Holy Communion. In them Christ's Work is commemorated.

THE ELEMENT OF GRATITUDE

Calvin and the Expression of Praise

Adoration and thanksgiving received but little attention in the prayers of the Calvinistic rite.⁽¹⁾ On the other hand, Calvin came to favour congregational singing and sought to introduce the singing of the Psalms through the children of the Church, who were encouraged to attend practice periods for several hours each week. He insisted upon dignified tunes to the point of severity and banned the frivolous love songs of the French.⁽²⁾ For this same reason he objected to the use of the organ and four-part songs.

(continued) and guidance to those who rule over us.

Hasten, O Lord, the coming of Thy Kingdom throughout the whole world. Bless the labours of those who are seeking to promote harmony and peace among the nations. Send out Thy light and Thy truth, that men everywhere may be delivered from darkness, error, and unbelief. Bless and sustain Thy servants who are gone forth to preach the Gospel in distant lands, and enable them so to proclaim Thy fatherly love and compassion, that Thy children may rejoice in Thy salvation; through Jesus Christ our Lord, Who liveth and reigneth with Thee, O Father, and the Holy Ghost, world without end. Amen.

(1) Cf. Maxwell, op. cit., pp. 51, 121.

(2) Louis Bourgeois was invited to Geneva in 1541 to help with the musical training of the children and choristers. He was highly successful also in training congregations to sing. He prepared various Genevan Psalters and composed the ever popular tune, "Old Hundredth." Dr. Robert Bridges writes of him: "Historians who wish to give a true philosophical account of Calvin's influence at Geneva ought probably to refer a great part of it to the enthusiasm attendant on the singing of Bourgeois' melodies."

Music should contribute to simple sincerity and not tend to lead the mind toward sensuous pleasures.⁽¹⁾

Calvin and Praise in the Church

Thanksgiving, to Calvin, was regarded as a result of daily communion with God which stirred up within man a rich and profound sense of the benefits received, so that he offered the praise and blessing due to God. Personal oblation thus becomes one of the principal gifts of man to God. "It is right and fitting that man and all his work should be sanctified and dedicated to God and that all minister to his praise." Calvin taught that the oblation of praise had nothing to do with obtaining the forgiveness of man's sins; but that it consisted simply in praising and exalting God. By this confession of the lips, and of life, the memory of Christ's death is made. Such an exercise throws the burden upon the individual and his will, as is characteristic with Calvin.

The Holy Communion Service at Geneva can scarcely be called an adequate expression of the sacramental writings of Calvin, as external pressure altered the internal conclusions of his logic. While inferior to the work of Zwingli, there were certain portions of the service which contained elements of genuine worth. Psalm singing was

(1) "If the singing come not from the heart, it is worth nothing, and can only awaken God's wrath. Singing in itself is good and useful... as we honour Him by common faith, we must also unite in glorifying Him before men, that they may hear our confession of His name and be inspired with the desire of following our example.... Those melodies which are introduced merely to give pleasure are not agreeable to the majesty of the Church, and must be infinitely displeasing to God." Institutes, Lib. III, c. 20, sect. 31-32.

perhaps the chief of these contributions.⁽¹⁾ Psalm singing was also one of the secrets of the strength of Calvinistic worship. Luther had already demonstrated the value of congregational singing, and Calvin further recognised its worth. The songs, severe as they were, provided an active outlet for the emotional release of the people which had been supplied vicariously, in earlier times, by the Mass. The people were not now mere spectators, they were active participants; nay, they were of the priesthood of all believers supplying both the form and spirit of their worship.

That music was often the vehicle of their expression of gratitude seems undeniable. There were only a few simple tunes and they were all singable. This made for great concerted singing. It is difficult to estimate the psychological value of this opportunity for praise in corporate worship which had been so long denied the people.⁽²⁾

Music and Its Use in the Service of the Church

There are at least three factors to be considered in the use of music in Eucharistic worship. These factors are rhythm, expression and harmony; of the three, rhythm is perhaps the most important. Man cannot live without rhythm. The very laws of health signify this fact in such normal

(1) "When we listen to the impressive cantiques of the French Huguenots, we are constantly reminded of the stately hymns and doxologies of the Early and of the Eastern Church." Heiler - The Spirit of Worship, p. 97.

(2) A visitor to Geneva in 1557 writes of the congregational singing as follows: "Each one (of the congregation) draws from his pocket a small book which contains the Psalms with notes and out of full hearts, in native speech, the congregation sings before and after the sermon."

exercises as sleep and wakefulness, rest and work. Any attempt to alter the rhythm of bodily functions upsets the balance imposed by nature, and results in discomfort or even injury to the individual. The better an individual follows this natural rhythm, the more perfect will be the unification of his emotions. Rhythm is as necessary in a balanced worship service as it is in life. It is further, a fundamental factor in the element of Gratitude which provides an outlet for the joy of the worshipper.⁽¹⁾

Not only is the unconscious affected by the rhythm of the songs of praise, and by the material of their parts, but a continuous, regular, definite rhythm also conveys a sense of trust and complacency to the conscious mind. Apprehension of rhythmic form enables the individual to receive the completion of the music in a mental attitude of repose. This would be impossible if the beat and the notes followed in successive irregularity. On the other hand, discomfort, even pain, may accompany irregular rhythm and discordant sounds. Regular, monotonous rhythm and sound produces a lassitude and dullness which may even induce sleep. Under the influence of regular rhythm, suggestions may readily reach the unconscious. Such a state of

- (1) The processional is valuable in a worship service, in that it tends to produce a harmony of the emotions and adjustment of mind and body by the association of rhythmic movements. The combined rhythm of sound and movement serves to produce equilibrium of the whole nervous system.

In truth, the movement and content of the entire service should signify the unity and the harmony of the integrated personalities it expects to produce. In order to facilitate attention the worship service must proceed in such a manner as to allow no rude interruption of the flow of alternation between the subjective and the objective. Change maintains the interest and stimulates emotional activity, but it must be along a (continued)

suggestibility may be used for good or ill.

The Value of Psalm-Singing

The singing of the Scottish Reformed Rite was limited to the metrical Psalms and some Biblical paraphrases.⁽¹⁾ They provided a powerful medium for the outlet of the emotions. "The emotions of the Psalms are the deepest, mightiest emotions; their aspirations are the highest man has known; their anguish the keenest; their faith the strongest; their hope the most triumphant."⁽²⁾ In them the Reformers found an "all-sufficient well spring of praise."

The truths contained in the Psalms were another source of strength to the Reformed Church. Such truths were fraught with the mighty convictions and over-powering experiences of a great race in worship and contemplation of its God. Israel's God of battle would fight on the side of the right and the Reformers appropriated the God of the Psalms for their own. So sure were they of the analogy between their own oppressions and those of the ancient people of God that some substituted the name of their country for that of Israel. Worship became an expression of sentiment as well as of truth. Later additions to the element of Gratitude in Calvinistic Eucharistic worship, as developed

(continued) curved line - no sudden breaks - if it be efficacious. In other words one element and its accompanying mood must move logically into the next phase of the worship cycle. (Cf. Valentine - Experimental Psychology of Beauty, p. 122.)

(1) The Apostles' Creed was originally sung as the minister prepared the elements (1539-1454). It later was said by the minister (1556). Later still, it was left out altogether (1552).

(2) Byington - The Quest for Experience in Worship, p. 88.

in the Scotch Church, do not alter perceptibly the fundamental teachings of the Early reformers.

The Scottish Reformed Rite in its Expression of Thanksgiving

In the Euchologion the exhortation to thanksgiving is optional and an "Intercession for the Church Militant" may be used instead, ending with a thanksgiving for the "Church Triumphant."⁽¹⁾ Thanksgiving is also found expressed in the Preface in the Euchologion for the Incarnation, the Atonement, the gift of the Holy Spirit and His operation in the Church, and for the hope of everlasting life. This Thanksgiving ends with the Sanctus.⁽²⁾ This Preface, which is invariable, shows the early Reformed aversion to the liturgical year. The memorial aspect is present to some degree in the Euchologion, and yet the forms prescribed for use in the churches prevent a proper account being rendered unto this important element of the Eucharist.

In the modern Scottish service the worshipper has abundant opportunity for the expression of thanksgiving.⁽³⁾ The service begins with the singing of Psalm 43:3-5. Following the prayer of humility another prayer is sung. The Creed may be sung and after a prayer of dependence, a Hymn or Psalm is used before the Sermon. After the Sermon the

(1) A very interesting non-liturgical practice of the Early Scottish Church, which is still observed in the Hebrides, was the practice of holding thanksgiving services on the Monday following communion.

(2) Euchologion, p. 300.

(3) As in the Calvinistic service, thanksgiving is expressed rather in congregational singing than through the prayers of the minister. Cf. Hislop, op. cit., p. 189.

offerings are given, at which an offertory may be sung. As the bread and wine are brought into the Church, Paraphrase XXXV is sung (or Psalm 24:7-10, or suitable Hymn). Before the dedicatory prayer a call to Thanksgiving is sung; the service closing with the singing of Psalm 103:1-5 and the Blessing.

THE ELEMENT OF LOVE

Reformed Observances

The Reformed observance of the Holy Communion exhibits the revelation of the Word of God and man's response to that revelation. In this service man, in his unworthiness, bows down before the glory and power of the Eternal. This sense of creatureliness and awe is different from the mood of adoration attained at the climax of the liturgical service. In the one, the aim of man, though unworthy in the sight of God, is to seek through prayer and praise, unity of will with the Will of the Divine, while yet distinct from God; on the other hand, the worshipper seeks through adoration mystical union with the Divine. The Calvinist seeks, through a sense of unworthiness, to know and be obedient to the Divine Will. Herein lies the necessity for the Reformed emphasis upon the declaratory aspect of worship.

Whilst this emphasis upon the Word limits the Calvinistic Rite almost exclusively to the ear, it does emphasise the imperative need of the worshipper for a conscious faith in the everliving God.⁽¹⁾ How the individual

(1) The Calvinistic Rite is not wholly lacking in its dramatic appeal. In the modern observance the bread and the wine may be brought into the Church in a dramatic processional. More important still are the actions of the presbyter. In his attempts to portray the circumstances of the first Supper he may represent and personify the Lord Himself. This is climaxed by the "fraction," or breaking of bread.

comes to receive such a faith cannot be discussed here, but granted that he has it, his active cultivation of that faith becomes increasingly important. In order to be a "doer" of the Word, he must first be a "hearer" of the Word. For that service he must prepare himself through prayer. There is psychological justification for this emphasis upon preparation for communion through prayer.

Prayer and Communion with God

Both public worship and private prayer are necessary to vital religious experience. It is the attempt to make public worship the mere performance of a rite, and private prayer devoid of social implications, that robs the religious experience of its verity. On the contrary, it is the social and personal emphasis which gives vitality to the experience of Christian worship. The truly personal experience finds its complement in social consciousness; individualism, on the other hand, is self-centred and thus anti-social. Whilst public worship is dominated by a social emphasis, and private prayer by personal emphasis, yet, in public worship, the personal must not be forgotten nor the social emphasis disregarded in private prayer. The self-centred individual must be replaced by the Christ-centred personality.

Self-centredness seeks to adjust religion to some particular end, thus it cannot fulfil the necessary conditions for true prayer. Whatever hinders integration of the self must be removed; those things being added which build toward a personality possessing the qualities of Christ. Prayer, offered through Christ, is unselfish, it is a seeking after those things which will usher in the Kingdom of God.

Private devotion, then, which is Christ-centred, prevents public worship from degenerating into formalism. Further, public worship, with its opportunities for fellowship, is necessary to prevent the self from reverting to individualism. Reformed teaching emphasised the necessity of the communicant observing periods of private devotion but made little provision, in the public observance of the Lord's Supper, for the expression of the element of love with its accompanying aspects of communion and fellowship.⁽¹⁾

Fellowship in the Early Scottish Service

In the Euchologion the aspect of fellowship is implied more than stressed, though in the setting apart of the elements the congregation is admonished to remember that "by His death, resurrection and ascension He hath obtained for us the life-giving spirit, which, dwelling in Him as the Head, and in us as His members, unites us all in one body. We are to receive this supper in brotherly love and mindful of the communion of saints. For we being many, are one body; for we are all partakers of that one bread."⁽²⁾ After the communion the "Directory" presents an exhortation relating to thankfulness for communion and pointing to a holy life. "Let us therefore show forth His praise from this time forevermore, glorifying God in our bodies, in our spirits, which are His; ever walking worthy of His grace

(1) It must be remembered that much was left to the minister in arranging his own service to suit local conditions.

(2) Book of Common Order, Part II, p. 291.

and of our high calling in Christ Jesus."⁽¹⁾

Fellowship in the early Scottish observance of the Eucharist was emphasised first by the usage in which the communicants sat around a table. Whilst liturgical worship brought a consciousness of the historic Church, such worship as the Reformers practised brought a consciousness of unity with the congregation about them.⁽²⁾ This emphasis differentiates Calvinism, and the conception of the Church as the whole company of the Elect, from Lutheranism, and the assurance that God, through grace, has redeemed man, as an individual. The Church, to Calvin, is a group of people united through believing fellowship with His Son. Though inadequately expressed in the ritual, the thought had its effect upon the worshippers. Their souls were quickened by being a part of this priesthood of believers, where, as they sat around "God's Board," even the distinction between laity and clergy was minimised. This usage continued until the early nineteenth century. The modern custom of the Scottish Reformed Church is for the people to remain in their places, sharing, in general, a common cup and loaf, the pew-fronts being covered with white cloths. The Holy Table must always maintain the appearance of a table; never must it look like an altar.

(1) Book of Common Order, p. 299.

(2) To Calvin, the Church was a fellowship of believers who, through redeeming love, might have communion with the Risen Lord. "Satis clarum testimonium habemus nos et inter Dei electos et ex ecclesia esse si Christo communicamus." Op. I, 74.

The seeming bareness of the Scottish Reformed Rite, with respect to the element of fellowship, was mitigated by at least two other factors not so apparent to us today. In the second place, all of the service was "understanded of the people." That is, the materials of the service were in the vernacular. Reverence is made rational. Thirdly, the congregation sang together in the vernacular. The metrical Psalms were essentially congregational. Congregational singing was of such importance in the Calvinistic Rite that "psaulmes francais" in no unreal sense expressed the characteristic note in Reformed worship.

Fellowship in early Reformed practice, is found in Calvin's conception of the Church. Whilst the actual expression in the liturgy is meagre, the corporate experience is none the less real.

Communion and Fellowship in the Modern Scottish Observance

Following the offerings, a brief invitation is given to the Lord's Table. As the Paraphrase XXXV is sung the elements are "brought into the Church and reverently laid upon the Holy Table."

The minister then reads a passage of Scripture, giving the Apostle Paul's description of the Holy Supper.⁽¹⁾

(1) The grace of the Lord Jesus Christ be with you all.

Beloved in the Lord, attend to the words of the institution of the Holy Supper of our Lord Jesus Christ, as they are delivered by the holy Apostle Paul:

"I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat, this is My body, which is broken for you: this do in (continued)

Then follows a prayer for mercy, the words, "Lift up your hearts," with a response by the people, a paragraph of praise with the Sanctus and the Prayer of Consecration, "that we, receiving them (the bread and wine) may be made partakers of His body and blood, with all His benefits to our spiritual nourishment and growth in grace, and to the glory of Thy most Holy name."⁽¹⁾

(continued) remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

Therefore that we may fulfil His institution in righteousness and joy, let us follow His blessed example in word and action: IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST: As the Lord Jesus, the night in which He gave Himself for us, took bread, I take these elements of bread and wine to be set apart from all common unto this holy use and mystery; and as He gave thanks and blessed, Let us draw near to God and present unto Him our thanksgiving and prayers.

(1) O God, Who by the blood of Thy dear Son hast consecrated unto us a new and living way into the holiest through the veil; grant unto us, we beseech Thee, the assurance of Thy mercy, and sanctify us by Thy heavenly grace; that we, approaching unto Thee with pure heart and cleansed conscience, may offer unto Thee a sacrifice in righteousness; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all glory, world without end.

Lift up your hearts;
We lift them up unto the Lord.
Let us give thanks unto our Lord God:
It is meet and right so to do.

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto Thee, Holy Father, Almighty Everlasting God:

Through Jesus Christ Thy Son, Who, being Very and Eternal God, came down from Heaven in perfect love, and became Man for us men and for our salvation.

Not as we ought, but as we are able, do we bless Thee for His holy Incarnation, for His perfect life on earth, for His precious sufferings and death upon the Cross, for His glorious resurrection and ascension, and for the promise of His coming again.

(continued)

"Here may follow" certain intercessions, the Agnus Dei, the Lord's Prayer, the Fraction and the Communion in both bread and wine by the minister first, the elders and ~~thence~~ the people.⁽¹⁾ "When all have partaken, the minister says: The Peace of the Lord Jesus Be with you all."

(continued)

Thee, mighty God, heavenly King, we magnify and praise. With angels and archangels and all the hosts of Heaven, we worship and adore Thy glorious name, joining in the everlasting hymn of the cherubim and seraphim, singing unto Thee: Holy, Holy, Holy, Lord God of hosts: Heaven and Earth are full of Thy glory: Glory be to Thee, O Lord most high. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

And we most humbly beseech Thee, O merciful Father, to look upon us, as we do now make that Memorial of Thy Son's most blessed Sacrifice which He hath commanded us to make; and send down Thy Holy Spirit to bless and consecrate these Thine own gifts of bread and wine which we set before Thee, that the bread which we break may be unto us the Communion of the Body of Christ, and the cup which we bless the Communion of the Blood of Christ; that we, receiving them, may by faith be made partakers of His body and blood, with all His benefits, to our spiritual nourishment and growth in grace, and to the glory of Thy most holy name. Amen.

(1) Intercessions: O most merciful God, behold this our offering, and have regard to the Sacrifice offered once for all upon the Cross, and accept our humble prayers.

We remember Thy holy Church throughout all the world, beseeching Thee to vouchsafe unto us and to all Thy people the fullness of Thy redeeming grace; through Jesus Christ our Lord.

We remember those of Thy flock who are in sickness, poverty, sorrow, and temptation, and those to whom death draws near, ... beseeching Thee to grant unto them life and salvation; through Jesus Christ our Lord.

And we remember with thanksgiving the faithful and blessed departed, and our beloved ones whom Thou hast taken to Thyself..., beseeching Thee to bring us with them to those things which eye hath not seen, nor ear heart, which Thou hast prepared for them that love Thee; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then follows the Agnus Dei and the Lord's Prayer.

(continued)

THE ELEMENT OF DEDICATION

In the Calvinist service it is difficult to separate Communion and Dedication. Both are closely connected in Calvin's teachings (on the Word and Sacraments) as the means of communion with God. Grace is the attitude of God in Christ to sinners and may be claimed by faith alone. To know the will of God is the object of the faithful. As the Word is the uttered will of God, grace is mediated in the Word; not through supernatural power invested in any person or rite, but by the Holy Spirit, the ever-present agent of grace.

The observance of the Sacraments became somewhat superficial because men need to trust only in God's promise

(continued)

"Then the minister says":

Holy things to the holy.
O taste and see that the Lord is good:
Blessed is the man that trusteth in Him.

According to the holy institution, example, and command of our Lord Jesus Christ, and for a memorial of Him, we do this: Who the same night in which He was betrayed, TOOK BREAD,

(Here the minister takes the bread in his hands)

and when He had blessed and given thanks, HE BRAKE IT,

(Here he breaks the bread)

and said, TAKE, EAT; THIS IS MY BODY, WHICH IS BROKEN FOR YOU: THIS DO IN REMEMBRANCE OF ME.

After the same manner also, HE TOOK THE CUP,

(Here he raises the cup in his hands)

saying, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD: THIS DO YE, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME.

(Then, giving the bread to the Elders, he says)

(continued)

as revealed in His Word. "Sacrificium" and "sacerdotium" had significant meaning to mediaeval Roman Catholics, but "Verbum et fides sunt correlativa" was the belief of Reformed Protestants. Therefore Sacraments became to the Calvinist a manifestation of the Divine promise as found in the Word. The Biblical account of the Holy Supper is the Word made visible. It speaks to man as mediated by the Holy Spirit. Apart from the Word, the Sacraments lose their value.⁽¹⁾

Man worships when he can accept the spiritual reality mediated by the Holy Spirit. Because of this emphasis upon the inner attitude, the outer demonstration in a given form becomes of relative insignificance. Ceremonies may be useful for expressing the Word, but must never be allowed to go further, "*serviunt caeremoniae tanquam vel adminicula vel instrumenta.*"

Thus Calvin emphasises one side of the Eucharistic Sacrifice to the practical exclusion of the other. He gives one the alternative of accepting the Eucharistic or the Atoning Sacrifice. The Atoning Sacrifice was the one acceptable Sacrifice offered on the Cross and to offer any other was sacrilege. Calvin's dislike for anything connected with the ancient Mass was so violent that he dismissed all the liturgical forms without seemingly a thought as to

(continued)

Take ye, eat ye; this is the body of Christ which is broken for you: do this in remembrance of Him.

(And in giving the Cup)

This cup is the New Testament in the blood of Christ, which is shed for the remission of the sins of many: drink ye all of it.

(1) Tracts II, p. 344.

any of their inherent worth. This complete break with the ritual of the Historic Church was one of the distinctive features of Calvinistic worship. The good and bad in the old worship forms were discarded alike, and he went back to the Bible for the material to begin his new forms.

Calvin had no inside knowledge as to the workings of the Roman Church, for he had not been a monk as Luther or a priest like Zwingli and Knox. He harboured no tender recollection along with his mental hatred of the Mass, and gave vent to his feelings by such invectives as; "all that a criminal godlessness could devise" is done in the Mass.⁽¹⁾ The priest was to him a magician who thought he could call Christ down from heaven and slay him anew with his hands.⁽²⁾ From the liturgy of this diabolical idolatry he would allow no material whatever to be appropriated for his service. He could not condone Luther's conservatism and in counter-acting it among his followers gave out a dogma demanding utmost simplicity in the celebration of the Eucharist, proclaiming any other celebration harmful.⁽³⁾

The Expression of Dedication in the Scottish Reformed Rite

The idea of individual dedication has been presented in the Scottish service since early times. John Knox's service stated it, as: "Yet nevertheless at the commandment of Jesus Christ our Lord we present ourselves to

(1) Calvin's Institutes, p. 289; and Calvin's Works - Beveridge's Translation, Book II, p. 607.

(2) Calvin's Institutes, p. 612.

(3) Calvin's Institutes, p. 526; and Beveridge's Translation, Book II, p. 614.

His Table to declare and witness before the world that by Him alone we have received libertie and life." In the Euchologion, page 237, second edition, it is expressed as, "We offer and present ourselves unto Thee, our souls and bodies, and dedicate ourselves wholly to Thy service, henceforth to live only to Thy glory." In the Prayers for Divine Service, page 97, it is expressed: "And we most humbly beseech Thee, O heavenly Father, to receive us as now again we dedicate ourselves to Thee, and to assist us... (to) live henceforth to Thy glory."⁽¹⁾

"O most merciful God, behold this our offering, and have regard to the Sacrifice offered once for all upon the Cross..." Here is found a modern emphasis upon the meaning of the doctrine of the atonement insisted upon by Calvin, the manifestation of which was omitted almost entirely from his observances of the Lord's Supper.⁽²⁾

THE ELEMENT OF PEACE

As in the early Christian service, the service comes quickly to a close following the prayer of dedication.

(1) The entire prayer reads:

ALMIGHTY and ever-living God, we most heartily thank Thee that in Thy great love Thou dost vouchsafe to feed us at Thy table with this spiritual food, and dost thereby assure us of Thy favour towards us, and that we are very members incorporate in the mystical body of Thy Son, and heirs through hope of everlasting life. And we most humbly beseech Thee, O heavenly Father, to receive us as now again we dedicate ourselves to Thee, and to assist us with Thy grace, that we may continue in this holy fellowship, and live henceforth to Thy glory; through Jesus Christ our Lord. Amen.

(2) There is a shortened "Form and Order for the Celebration of Holy Communion," which preserves the essential elements of the regular, and longer, order. In this order, the intercessions follow the prayer of dedication.

It is expressed thus:

Praise is then sung in Psalm 103:1-5, or other Psalm of Praise, after which the people are dismissed with the Blessing:

THE PEACE OF GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

CONCLUSION

1. Calvin's Eucharistic Teaching

Calvin did not accept the teaching that the Holy Communion is a mere symbolism or memorial rite. He affirmed that it is a medium for the effectual working of the Holy Spirit. The Sacrament is regarded as a kind of appendix confirming and sealing the promise, which is antecedent to it. The Supper is a Sacrament through which God is made manifest to man. Through it God renews His covenant, "which He hath once stablished with His blood, so oft as He reacheth unto us that holy blood to be tasted of." The breaking of bread is a sign, not the thing itself, but, "God... never... setteth before us an empty sign." The Word and the Sacrament are not to be separated, "*vitiosum esse morem nostrum.*"⁽¹⁾ In the observance of the Holy Supper, the covenant is continued: "*renovat vel potius continuat.*" The Lord's Supper is a Sacrament of the Word. It is the thought of the words expressed in action. In its observance the Sacrifice on Calvary is extended and through the mediatorial action of the Holy Spirit applied to each believing heart. Christ is Himself Present sealing His promise to all who believe and "giving Himself to His own."

In these teachings of Calvin there are at least three emphases which are consistent with the liturgical observance of the universal Church. Firstly, we find reference to the Incarnation, the Passion and His Resurrection. Secondly, we find the necessity of the offering of ourselves.

(1) Op. Xa, p. 213.

Thirdly, there is the reference to the working of the Holy Spirit.

2. Calvin's Teaching Expressed in Reformed Rites

The responsibility Calvin placed upon the officiating ministers in their conduct of the service was one of the most radical moves in his break with the ancient forms. And yet in the resulting simplicity of the service lay great power. Some services seem strangely empty when shorn of an altar, robes and beautiful surroundings, but this service, simple, even primitive, was soul-stirring in a huge assembly or a lowly cottage. It sustained men in times of trouble, making them dauntless in the face of danger and triumphant in martyrdom. Whatever was lacking in beauty was supplied in strength, strength which was needed for those testing times.

Subjective worship had suffered considerably during the decline of the Church. To many people, the Roman service proved inadequate, for they had ceased to believe in the fundamental teaching regarding the Presence. The intellect had triumphed over the emotions. Even those who belonged to the mystery-cult felt a revulsion towards the aesthetic aids employed by the Church and found that they could worship as well without the Mass. All this had the tendency to emphasise subjective worship, and experiential conversion came to be a result. Thus man fell back on mysticism again. Naturally, such beliefs affected Reformed teaching and practice concerning the Eucharist.

This belief was in part responsible for the Reformers' refusal to incorporate Calvin's teachings into

the rite of Geneva, than which it would be difficult to find an observance more simple and barren of liturgical usage;⁽¹⁾ and yet, free as it was, some of Calvin's proposals for alterations in the service met with opposition from the Council. For instance, it was his efforts to introduce unleavened bread in the service that caused his and Farel's expulsion in 1538. But no service was bare when the Word was preached. In fact, the service came to be known as the "preaching."

The Reformed service was further influenced by the service of the French congregation at Strassburg of which Calvin assumed charge in 1538. Calvin seems to have appropriated this service very much as he found it and published his version of the rite at Geneva (incorporating certain changes), in 1540.⁽²⁾ It is significant that, in this service, the communion was separate from the regular Sunday service of worship.

This separation of the observance of the Eucharist from the regular Sunday service of worship does not indicate that Calvin would have the Communion celebrated only infrequently. On the contrary the Sacrament was not given the central place in the Calvinistic Churches which its leader wished. In the Ordinances in 1537 he says: "It were much to be desired that the administration of Jesus Christ's Holy Supper should take place at least every Sunday, when the

(1) The Lord's Prayer and the Creed formed practically the whole of the corporate parts of the service; all else being given to exhortation.

(2) See especially Maxwell - John Knox's Genevan Service, p. 32; also McMillan - The Worship of the Scottish Reformed Church, p. 57.

multitudes are assembled, in view of the great consolation which the faithful derive therefrom.... It was not instituted by Jesus in order that men might do this in remembrance of Him two or three times a year, but for a continual exercise of our faith and our love, which the congregations of Christians should use as often as they meet together."⁽¹⁾

The Council would make no such concession however, and Calvin had to be content with the celebration of the Communion on the occasions of the great festivals of the year.

The refusal of the Council to accede to this and other proposals of Calvin to alter the observance of the Eucharist, when contrasted with the theological teaching of the period, portrays something of the content read into the observance by worshippers of that period, and also their unwillingness to subscribe to any elaboration of the rite. Even Psalm-singing was used comparatively little in the Eucharistic service, being supplanted by liturgical preaching which ushered the congregation to the central act of Christian devotion by the unedifying route of a long list of sins in company with a treatise on some contemporary doctrinal controversy.⁽²⁾ In the Modern Scottish Church a definite effort is being made to incorporate into the service both old and new liturgical materials. Along with this effort (sponsored chiefly by the Church Service Society), is a renewed emphasis upon the Eucharistic teachings of Calvin which were never adequately incorporated into Reformed liturgical practice.

(1) Quoted from Brilioth - Eucharistic Faith and Practice, p. 176.

(2) President Whale writes that Calvin himself did not preach over thirty minutes. It may have been because of his asthma. See J. S. Whale in Christian Worship, p. 170.

CHAPTER VIII

CONCLUSION

1. Personal Experience and Reality
2. The Nature of the Experience
3. The Tertium Quid
4. The Worship Cycle
5. The Element of Reverence
6. The Element of Humility
7. The Element of Dependence
8. The Element of Gratitude
9. The Element of Love
10. The Element of Dedication
 - a. The Eucharistic Sacrifice
11. The Element of Peace

C H A P T E R V I I I

CONCLUSION

1. Personal Experience and Reality

Man's most intimate, as well as his most personal, relation is his communion with God. Man seeks God, because God has sought man. In this relation between man and God, the inward experience is far more important than the outward expression. Thus, each worshipper must be responsive to the universal reality of God, Who is ever ready and willing to make Himself known to man.

The individual's experience of God is conditioned by his social inheritance and environment. This is not to say that religion is a subjective experience, a projection of man's desire for a supreme being. On the contrary, an idea is not necessarily false because it is a projection. Further, the theistic proofs of the reality of God are confirmed by intelligently relating the religious experience to the rational, aesthetic, moral and social interests of man. Reality in religion reaches its greatest confirmation in the mature experience of the most perfectly developed personality. As the significance of religion is apprehended and appreciated, the need of worship, and the reason for it, becomes apparent, and is understood and approved.

2. The Nature of the Experience

The whole of the human personality, thinking, feeling, and willing, is expressed and exercised in religion. Over-emphasis upon either moralisation, or rationalisation, or emotionalisation, limits the range of the individual's

experience and results in an imperfect religious experience, if not actually in an unwholesome personality. Religion, when conceived as "ultimate cause, final purpose, realised ideal, and supreme value" becomes as varied as the human personality and contains all which man can receive and all to which he can respond. Man's confirmation of his own religious experience is that of perfect personality--Jesus Christ.

In man's apprehension of reality, his emotion toward it, and action in regard thereto, he must recognise divine Transcendence, and divine Immanence. Divine Transcendence is necessary so that religion be regarded as distinctive from other relations, either cosmic or social; Divine Immanence is necessary so that the relation itself may be possible. In a Christian theism, God partakes both of the nature of personality and of reality. Monism does not support the doctrine of a personal God, and thereby prevents communion between God and man. Pantheism, on the other hand, identifies God with the world and self, thereby excluding communion, since communion implies some difference. Likewise Deism is excluded, for it separates God and man, thereby preventing the immediacy and intimacy so necessary to communion. It is in Christian worship that God is recognised as both Transcendent and Immanent.

Religion is described above in its developed form, and not as it is found in various primitive manifestations. But from the beginning there has been, in the Christian religion, a development of reason and conscience. This is so because personality is a unity, and the possibilities are equal for the development of the conscience, reason and emotion. It is possible, however, that one of these

qualities may be developed more fully than the others; this observation applying especially to the emotional development of religion.

When the emotional part of human personality is centred about an idea, it forms a sentiment, but such a condition does not necessarily exclude the cognitive nor the active elements. Sentiments are organised into an harmonious system known as a dispositional whole, in which a "master" sentiment supplies a dominant motive to which all other ends are subordinated. As the sentiment becomes socially conditioned, moral responsibility is developed. When man finally looks beyond himself to Ultimate Reality, he is seeking full development of personality.

Arguments arising from experience must be carefully guarded against the charge of subjectivism. The origins of experience must be found in objective, not subjective, reality. To meet this objection, various explanations are made by psychologists. Professor Otto has made an extended explanation in his book - *The Idea of the Holy*. Whilst he seems to detach emotion from reason and conscience, his specific contribution is that man's apprehension of the divine is by a sense of dependence, a "creature feeling." This assumes a specific and essential kind of religious object. That object is the divine, generally expressed as ultimate reality. Man's definite and essential religious act in response to the divine is worship. In worship man develops in his response to the awareness of the divine, as the emotional, intellectual, and volitional aspects of personality are developed, for it is the personality as a whole, which is necessary for an adequate understanding of personality.

3. The Tertium Quid

Public worship which moves toward developing the individual is, of course, the most satisfactory worship. There is, in worship, the sensible medium which suggests God to man. It is called the tertium quid - the phenomenon. This sensible medium must aid in communion between man and God, and not give emotional satisfaction in the interest it arouses. Further, it must point the way to something beyond itself, or it will cease to be a medium. To eliminate this third element in the communion between man and God would be exceeding difficult.

Symbols may suggest some thought of God and thus serve as a tertium quid. But it does not follow that such a movement toward God is inevitable. A sermon may serve to quicken our thinking about God and responsive listening to Him, but the sermon, too, may prove an obstacle to communion, and be enjoyed only because of the oratory of the preacher. The worshipper must make the transition from appreciative hearing to active communion. He must go beyond the suggestions of the preacher and experience the message of God to his own soul. This is a psychological operation which, though necessary in ordered worship, is somewhat difficult, and requires training.

The "phenomenon" has a two-fold action. It may be a medium of God's word to us; it must also be a medium for our expressions to God. The actions have been called impression and expression. We say, for instance, that a service is expressive or impressive: the latter, primarily, presents God; the former directs the attention of man toward God. Both movements are necessary to communion.

In corporate worship we seek a satisfactory phenomenon which will both present God and, further, aid the worshipper to pass beyond the sensible medium to God. To this writer, the most satisfactory sensible medium (phenomenon) is found in the Lord's Supper. But any sensible medium requires a difficult and delicate psychological adjustment if it lead the worshipper to communion with God. The worshipper must not only recognise the visible phenomenon; he must be conscious of the invisible God. Further, he must be conscious of the assembled congregation. Nay, in adequate worship, the worshipper identifies himself with his fellows as all approach the throne of grace and make corporate sacrifice of "praise and thanksgiving."

Thus in corporate worship recognition must be made of him whose heart is filled with praise for the "unspeakable gift of thy dear Son" and, at the same time, for him whose heart cries out, "I am undone, a man of unclean lips." A proper arrangement of the materials of corporate worship is difficult indeed, but, from history, theology, and experience, we attempt to order a service which will enable the worshipper to make broad his field of awareness to contain two directional goals while he gives closer attention to a third. Psychologically (and practically) this is accomplished in the service through the phenomenon, which may direct the worshipper's thoughts alternately to God and to man. Through seven successive, and alternative, steps the worshipper is led from an awareness of God, with its accompanying cry of the sinner, "Lord, have mercy," to the exulting cry of the communicant, "Gloria in Excelsis Deo."

4. The Worship Cycle

The first division of the service may be called impressive, or the thesis. This presents God to man, and is followed by the antithesis in which man (aware of God) contrasts himself (the finite) with God (the infinite). The second part of the service may be called expressive, or the synthesis in which the congregation is united in mind and heart. In this part of the service there is a communion, active commerce between God and the assembled congregation; the sensibilia being the bread and the wine.

Corporate worship demands receptivity as well as activity on the part of the individual. It is a rhythmic to and from movement between the worshipper and God. A properly ordered worship service (habit and familiarity play an important part) will, through its rhythm of alternation between God and man, and its parallelism with the psychological cycle of the worship experience, match the particular mood of the individual worshipper and bring him into unity of mind and heart with the assembled congregation.

The outline of the worship experience as presented in this essay consists of seven elements: Reverence, Humility, Dependence, Gratitude, Love, Dedication and Peace. Rudiments of these elements may be discovered in the New Testament observance of the agape, in the institution of the Lord's Supper, and, with varying emphases, both in form and content, in the several religious movements of the Western world.

5. The Element of Reverence

Reverence is present in all real personal religion. The communion of man with God, however mediated, always calls forth reverence. In the observance of the Lord's Supper the Christian worshipper experiences a revelation of ultimate reality in which time and space are apprehended not only as belonging to the past, but, through faith, are still ever present. Through the observance, the soul communes with God. This communion, though of itself beyond time and space, is inseparably connected with the revelation of God in history, and especially in Jesus Christ, His Incarnation and Redemption.

Communion with Christ is possible to man, wherever and whenever there is an altar and he says the meaningful words: "In the night that our Lord Jesus Christ was betrayed, He took bread...." This communion is spiritual, and yet it includes the material and operates through the material.

There are three avenues of apprehension which call forth the element of Reverence.

1. The personal presence of the Lord at His Table is probably the principal reason for reverence in the rite. Jesus Christ was present at the Last Supper. He was present also at Emmaus, and was known in the breaking of the bread. He is present today at every celebration of the Eucharist; the true celebrant, giving to His own, through the sacred gifts, forgiveness from sins and communion with God. In this type of communion Christ is recognised as Priest.

2. According to the words given in Scripture, "This is my body," etc., the material elements become His body and His blood. These sacred elements become a centering

of His presence and a channel of His self-communication; the sacred bread becomes the bread of Life. Our Lord becomes Present in the Sacrament.

3. In this conception of the Lord's Supper, those who are united with Christ in the Sacrament, are united also with one another and, through Christ, with the Church Triumphant. Through partaking of the bread of Life, they become one bread, one body. Christ is present in His mystical Body.

Whilst these three types may provide the channels for special emphasis of thought and practice, it must not be supposed that they are separate. In truth, they are complementary - each depending, in the fullness of apprehension and meaning, upon an appreciative understanding of the others. For instance, the teaching of transubstantiation made terms with a popular piety, which had been degraded to a somewhat pagan level, and gave way to a materialistic idea and use of the Sacrament. But we must not let this blind us to the values which are inherent in the background of belief. The doctrine of the real presence in the bread and wine preserves the objective working of the Holy Spirit in the elements, and prevents the rite from becoming a mere subjective reception, depending for its efficacy upon the faith of the recipient. The doctrine of the real presence relates the Sacrament to the Incarnation.

The Son of God became man, and Redemption includes the physical life of man as well as his mental and spiritual life; therefore, it is not too much to say that the Sacrament has a material basis. But the teaching of the real presence in the Sacrament has a tendency to exclude the other

necessary teachings concerning the presence. That which is spiritual is materialised by the fixing of the time and place of the consecration upon the altar. The presence of Christ, however, while definitely in the sacrament, is beyond time and place. Thus, in the localising of the presence, we are apt to forget the personal presence of Christ as Priest; present in His mystical Body, which is His Church, and the presence in the minds and hearts of the brethren. The apprehension by man, of this mysterious presence, calls forth certain emotional reactions which, in corporate worship, are incorporated into the element of Reverence.

6. The Element of Humility

As in the classic account of the worship experience recorded in Isaiah 6, man reacts to the presence of God in a sense of humility. He is "undone," a man of "unclean lips," because his "eyes have seen the King." But this subjective response has a social reference: The worshipper not only realises his own uncleanness but he "dwell(s) in the midst of a people of unclean lips."

The sense of humility, which is necessary to adequate worship, both personal and social, has been expressed historically in the cry, "Lord, have mercy." Through this petition the congregation, realising its infirmity from indwelling sin, calls upon God for the grace which He hath promised.

The confession likewise manifests the element of Humility. It, too, must be not merely personal, but must be a corporate confession, a recognition of both social guilt

and social responsibility. The individual must confess his sins in public for, be he ever so pious himself, there are sins for which he is vicariously responsible; sins of the community of which he is a part. Private confession, while beneficial, if not often necessary, is not sufficient recognition of sin.

Penance may be satisfactorily used to awaken not only a consciousness of sin but also, a responsibility for sin. However, penance must not be used as a means of coercion, nor must penance be of such a nature as to restrain worshippers from communicating. Further, penance must not be connected with certain types of sin, for all sin is sin of the entire moral personality. The proper effect of penance is a victory over the power of sin; through it disassociated personality is knit into an effective unity. Motivation then comes from an harmonious personality; a personality moving toward perfection.

7. The Element of Dependence

In this element of the worship cycle the worshipper comes to the consciousness of the dependence of finite nature upon infinite nature. Man is dependent upon God and is sustained through His mercy. As a record of this dependence of man upon God is preserved in the Holy Scriptures, the commemoration of God's acts in history naturally takes a central place in Christian Worship. The observance of the Eucharist is this commemoration of Divine acts.

The liturgy must present the history of the Passion and death of Christ, the work of Redemption and Atonement. But the Cross is to be presented in its place in the story

of revelation as a whole, and not allowed to stand in isolation. A practical scheme in which the Passion may be commemorated as a fact in history is to be found in the inheritance the Christian Church has received from the Synagogue, in the Scriptures, and, further, in the forms of thanksgiving that centred round the work of Creation. Such an historical setting and perspective has made for stability, for, even when, in the Anaphora, commemoration came to be limited to the words of Institution, and emphasis upon the Redemption (the Anamnesis), the Mass of the Catachumens still retained the Scripture lessons.

The liturgical year has also proved valuable in preserving the historical connection of the Eucharist. Especially was it valuable when used with the variable parts of the service, viz., the proper prefaces. Further, the liturgical year preserved the Church's history in the festivals of the Saints, and in the reading of names in the Diptychs, which served to link the present with the past. The very liturgy itself continues the story of Redemption, especially in the additions which different periods have added to its structure.

The development has not been steadily progressive, however. There have been times when the Church has failed to instruct the people properly; and when the sacrificial action was believed to have objective effectiveness.

With the Reformation came the restoration of instruction, Scripture reading, and the service spoken in the vernacular. But the Cross was in danger of being taken from the setting in which it had been placed by the ancient liturgies, and presented apart. Practically all historical connection was cut away from the service, save the commemoration of the Passion. The service came to be separated

from the principal Sunday service, and the mystery of the Presence was scarcely acknowledged.

The ideas of the Presence (as outlined on page 301) must be understood as bringing the past up to the present. But there is value also in commemorating the past as belonging to history. Further, the instructional value of the historical must not be forgotten.

8. The Element of Gratitude

When the worshipper attains a sense of sins forgiven, his first reaction is that of praise. This is in keeping with the origins of the eucharistic thanksgiving which can be traced to the liturgy of the Sabbath meal in the Jewish home. It gained in meaning for that small band of Jesus' followers through their association with the Master, Who would sit at the head of the table. But it was through Jesus' ministry and life that the eucharistic thanksgiving of the Church came to its full meaning in a fruition which reaches beyond this age to anticipate the gladness of the heavenly Messianic feast.

The Jewish thanksgiving for the Creation is replaced, in some measure, by the thanksgiving for the New Covenant in the Divine work of Redemption. The ancient thanksgivings of the Church; the *Sursum Corda*, Preface, Sanctus, and the Hosanna are used today by the Church Militant to continue the praise begun by those who are now the Church Triumphant. But thanksgiving at the central part of the service has not always retained its full note of eucharistic joy. In the Latin Mass, sacrifice came to dominate the canon.

Whilst Luther condemned the over-emphasis upon sacrifice in the Mass, he did not adequately restore thanksgiving in his own service, allowing an emphasis upon the Presence which had a tendency to over-awe the communicant. As a result the greatest joy of the worshipper was an individual thanksgiving for the opportunity of participating in the Divine gift.

A primary task of worshipping congregations today is the restoration of the objective expression of corporate praise to the eucharistic observance.

9. The Element of Love

Whilst each element in the worship cycle is composed of two aspects, one objective and one subjective, it is in the element of Love that these two parts are most clearly defined, namely, communion with God and fellowship with man. Both are necessary to eucharistic worship. If we are members of Christ's body, we are members one of another, all being united into mystical union with God! A wonderful thought! As man progresses toward perfection of personality, he is more capable of understanding the full meaning of this mystery which encompasses the universal Church, not only the Church Militant but also the Church Triumphant. Eucharistic worship is incomplete if such fellowship cannot find ample expression in liturgy and does not seek expression in daily life.

In the liturgy it is set forth in the corporate character of the service, in the words of institution, and in the act of communion. The Pax, or Kiss of Peace, is another expression of fellowship.

The idea of fellowship is minimised when it is separated from the agape, and the eucharistic observance turned into a sacrifice. Thus when the communion of the people came to be dropped as the principal act of the Sunday service, the way was open for distortions of various kinds, some of which still persist.

Luther restored the act of communion to the centre of the service. He further recognised its corporate character by introducing congregational singing, by the restoration of common prayer, and by the use of the vernacular, in the service and in preaching. But, sad to relate, he came to over-emphasise the reception of communion as a gift to the individual.

Whilst the Anglicans have restored to the communion the vernacular, in service and preaching, singing, and the communion of the people, the most notable attempt has been in supporting individual communion at an early service. The full restoration cannot come, however, until the chief service of the day includes communion of all the people. This comment applies equally to all communions.

10. The Element of Dedication

The theory underlying the worship experience as maintained throughout this thesis, is that, under certain conditions (which depend upon the nature of reality and the nature of man), man is able to enter into communion with reality conceived as God. This is not to affirm that any mind is completely out of tune with reality, since mind is a part of reality. It is to say, however, that there are varying degrees of communion, which depend upon the integration of the self.

The elements in the worship cycle which precede the element of Love are designed to prepare the worshipper for his relationship with reality. In the element of Love (through communion) the worshipper receives a new incentive toward completeness and perfection. As communion affords the worshipper new knowledge of God (because he is more capable of interpreting the experience and teaching of Jesus), he is better prepared for the work to which he now dedicates himself.

The service preceding the communion may be called predominantly subjective or impressive. Following the element of Love, the service becomes objective, or expressive. Thus dedication is a result rather than a cause.

a. The Eucharistic Sacrifice

In the liturgical service, dedication is the element in which sacrifice is emphasised. Christianity transforms the idea of sacrifice given by the Hebrew prophets (that God can be propitiated by material gifts), and completes it. Christianity thus acknowledges only one sacrifice; the self-oblation of God Himself in Christ. In Christian worship, all sacrifice must be subordinated to the one supreme Sacrifice.

The "sacrifice of praise and thanksgiving" then, must be used in a symbolic sense. Further, all that man gives to God, must be given in gladness of heart; a spontaneous act of thanksgiving. This applies to the offering of the material oblation in the Eucharist, as also to the common oblation of those assembled. But the offering with the deepest religious significance, and an offering which is

necessary to all living faith, is the oblation of self. In the last analysis, the Christian has but one gift he can give to God, and that is himself. Because the Eucharist so definitely presents this idea, it is the central act of Christian worship. Connected with this act in the Eucharist is the one great sacrifice: we offer "ourselves, our souls and bodies" in acceptable sacrifice only as we are incorporated through communion in the supreme sacrifice of Christ. We offer ourselves up with Christ, but man's oblation cannot be equal to the one Oblation of Christ. This is the conception of the eucharistic sacrifice presented by Augustine, and is found appearing again and again in Christian history.

From the days of the early Christian Church, the acts and words of Jesus at the Last Supper have interpreted His death as sacrificial. Christians have observed it from an early time as a showing forth of the Divine act of Redemption. This "Act of Memorial" reveals in a dramatic presentation the Creator, Who is also Redeemer, and brings it to a climax of great intensity. Though the memorial aspect may be emphasised, it should never be observed without communion.

The true celebrant of the Eucharist is not man, but Christ, the great High-Priest. It is He Who sits in the midst of His disciples. Through Him (we ask that it be done "through Jesus Christ, our Lord"), the Church offers up its supreme act of prayer and praise. But in the communion we are united with our great High-Priest and enjoy the benefits of His sacrifice; we become identified with Him as we dedicate ourselves to participate in His self-Oblation.

When the idea of sacrifice is isolated from communion and dedication, the sacrifice may become a thing

offered and controlled by man, having a value all its own, which may be designed to influence God. Communion is necessary, not alone for the benefits which may be received by the individual, but also because it must be observed by the "community" of believers.

Luther did not regain all that had been lost to the Latin Church of the middle ages. He so reacted against the idea of the sacrifice of the Mass, that he almost gave up the idea of the eucharistic sacrifice. He stressed the "sacrifice of praise" as the thanksgiving of the individual. But the thanksgiving must be broader than that.

The nearest approach to the Augustinian idea of communion is found in the Anglican Prayer of Oblation. This idea of sacrifice was almost absent from the early Reformed rites, but it is being restored in modern Presbyterianism.

Throughout this thesis the necessity of the observance of the Eucharist at the chief Sunday service has been stressed. But the observance of the Eucharist must always be accompanied by communion so that the fundamental idea of evangelical faith may be stressed.

11. The Element of Peace

The deliverance from sin, experienced in a properly ordered worship service, is only the beginning of the process of Redemption; man attains full salvation as he approaches Christlikeness. Through identification, the worshipper suffers with Christ for all sin. Contemplation of the suffering of Christ yields a desire for the moral regeneration of human nature; the worshipper then being prepared for the moral and emotional discipline of human

personality, so necessary for the apprehension of reality in the form of divine personality. This relationship points to a full and perfect knowledge of reality as God. As the worshipper approximates this ideal, he experiences the peace of Perfect Personality.

The experience of peace which comes to the heart of the true worshipper has been known from the earliest Christian times. Whilst all of the great liturgies have expressed the element of Peace (as in the blessing, kiss of peace, and the benediction), the most satisfying peace to the worshipper comes from those observances which adequately incorporate into the service the elements of worship as utilised in the worship of early Christendom. Peace in the heart, and in the liturgy, is a result, not a cause.

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In this psychological study of the Eucharist, its manifold richness and beauty have been shown, as one, then another, element has been scrutinised, somewhat after the manner in which light shines through a stained glass window. From some angles the light shines more clearly than from others, but the light which shines is from the same source. Man has had a better understanding of the Eucharist at certain periods of history than at others, and the various forms and interpretations do but show the manifold richness latent in its observances. Whilst no division of Christendom seems to have succeeded in interpreting and expressing in correct proportions the several worship elements contained in the observance of the Eucharist, two ideas gained in this study do shine forth clearly: Christ is Present at His Table, and man, when properly prepared through integration and adaptation, may identify himself with Christ and offer up himself in thankful praise for the unspeakable Gift.

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